



JOURNAL OF A DEPUTATION SENT
TO THE EAST
BY THE COMMITTEE OF
THE MALTA PROTESTANT COLLEGE,
IN 1849.
PART I.



VILLAGE OF ST JULIAN

PRESENT COLLEGE PREMISES

SITE OF PROPOSED NEW BUILDINGS

VIEW SHEWING THE EXISTING BUILDING OF THE MALTA PROTESTANT COLLEGE.

JOURNAL OF A DEPUTATION SENT
TO THE EAST
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IN 1849.

CONTAINING AN ACCOUNT OF THE
PRESENT STATE OF THE ORIENTAL NATIONS, INCLUDING
THEIR RELIGION, LEARNING, EDUCATION,
CUSTOMS, AND OCCUPATIONS :

WITH OUTLINES OF
THEIR ECCLESIASTICAL AND POLITICAL HISTORY ; OF THE RISE AND DECA
OF KNOWLEDGE AMONG THEM ; AND OF THE DOCTRINES AND
DISCIPLINE OF THE ANCIENT CHRISTIAN CHURCHES.

BY A LAY MEMBER OF THE COMMITTEE.

PART I.

Second Edition.

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MDCCCLV.

The Profits of the Sale of the Journal will be appropriated to the
FREE Admission of Oriental Missionary Pupils into the MALTA
PROTESTANT COLLEGE.

TO THE

RIGHT HON. ANTHONY EARL OF SHAFTESBURY,

PRESIDENT OF THE MALTA PROTESTANT COLLEGE,

THIS JOURNAL

IS RESPECTFULLY INSCRIBED,

IN TESTIMONY OF HIS

ZEALOUS EXERTIONS ON BEHALF

OF SCRIPTURAL EDUCATION IN THE EAST,

AND OF

THE MANY OTHER CHRISTIAN AND PHILANTHROPIC LABOURS

FOR WHICH HIS LORDSHIP'S CAREER IS

PRE-EMINENTLY DISTINGUISHED.

PREFACE TO SECOND EDITION.

THE daily increasing interest felt in the present condition and future prospects of the Turkish Empire and the adjoining countries, containing above one hundred millions of inhabitants, has, no doubt, contributed to the demand for a Second Edition of these volumes.

While the moral and intellectual improvement of this immense population, by means of a sound Christian education, has been advocated throughout the Journal, as the primary object of its publication, another subject, only second in importance, has been carefully kept in view, viz., the great natural capabilities and undeveloped resources of these interesting regions.

To those who desire fuller details of this nature than have generally appeared in the works of travellers in the East, a variety of information is here introduced, derived from the Author's personal observation, from the reports of trustworthy residents, and the writings of some of the best statistical authors.

The fertility of the soil, the conditions of the

tenure of land, the nature of the various climates and agricultural productions, the mineral wealth and the commercial advantages of all the provinces, both of Turkey in Europe and Central Asia, are subjects which have been carefully examined, as of essential importance, viewed in their connexion with emigration and the investment of capital.

While such knowledge will assist the political economist in tracing to their real causes the barrenness of large districts of fertile land, and much of the misery and discontent that prevail among the inhabitants, it will awaken the capitalists, agriculturists, and artisans of the West, to the immense advantages these countries offer, as new fields of colonization.

INTRODUCTION.

THE following Journal of the Deputation, sent in 1849 by the Committee of the Malta Protestant College to visit the different countries of the East, is printed nearly in its original form, with the addition, however, of a considerable number of literary and historical notices. This plan has been deemed preferable to that of drawing up an entirely new narrative, as it combines the freshness of letters written from the localities visited by the Deputation with additional information relative to their past and present state.

The object of the Mission was twofold,—first, to inquire into the religious, moral, and intellectual condition of the inhabitants of the East; secondly, to disseminate as widely as possible a knowledge of the establishment at Malta of a Protestant College for the special purpose of educating, FREE OF EXPENSE, a large number of NATIVE youths, eventually to be employed in the propagation of Christian truth and diffusion of general knowledge in their respective countries, as ordained and lay missionary agents.

The scenery and antiquities of the celebrated regions of the East, and the character and customs of their inha-

bitants, have often been described in the voluminous writings of English, French, and German travellers. It has been considered, however, desirable to collect into one work of moderate size all the information on these subjects that might bear upon the special objects undertaken by the Committee of the Malta Protestant College. In addition, therefore, to the information derived from personal observation, some account, selected from the best authorities, has been given of the places which the deputation had not the opportunity of visiting. Their inquiries were also specially directed to the causes which have so long exerted a deteriorating influence upon the religious and social condition of the Oriental nations.

The work will thus answer three important purposes, —first, the Committee will be assisted by the body of information it contains, in the adoption of suitable measures for the removal of existing obstacles to the progress of the Gospel, and for the restoration to those once-glorious nations of the blessings of Christian civilization. Secondly, by supplying a general account of the decayed state of the various regions of the East, and a faithful picture of the present condition of the inhabitants, viewed in their religious, intellectual, and social aspect, the Journal may, it is hoped, awaken the sympathies of the British public for the deplorable state of degradation and misery, of their Oriental brethren; and it may also, it is trusted, induce them cordially to assist in the endeavour to restore the blessings of religious light and general knowledge to countries formerly the cradle of Christianity, literature, and science. Thirdly, such a work has been considered likely to be useful to the Orientals studying in the College, by supplying them with information respecting their own

countries, which they might not be able to procure in any other way.

The delineations of Oriental character contained in these volumes are, in many respects, very unfavourable, and may, by some, be thought unduly severe. They are founded, however, on information collected with great care from European missionaries, Government officers, and intelligent merchants well acquainted with the character and habits of the people by a long residence among them. Their accuracy was also not unfrequently corroborated by enlightened natives who were mourning over the degraded condition of their countrymen; and they have, moreover, been fully verified by the following remarkable letter addressed by the Sultan, in 1849, to the Synod of the Greek Church. The Synod of the Greek Bishops having petitioned the Sultan for the removal of their Patriarch, the Imperial Government, after having recognised the truth of the charges brought against that Prelate, granted the request of the Petition, accompanying, however, the Sultan's consent with the following pointed admonitions:—

“From the Report which was transmitted to the Sublime Porte by the Metropolitan College, it is manifest that the conduct of Monseigneur Anthimos, a Patriarch of your nation, is repugnant to the laws of the Church;—that he has diverted to his own personal profit the revenues belonging to the national treasury; that the public funds suffer from this unfaithfulness, and run the risk of incurring new and heavy debts. It appears, moreover, that he has openly perpetrated the guilty act of peculation, and that, whenever any attempt was made to have it redressed, the warning was lost upon him: consequently his dismissal was urgently demanded of us.

“The Patriarch, in his capacity of spiritual Chief and

Father of the nation, instead of striving, as his holy functions required of him, to deter from bad actions those who are prone to commit them, to prevent them from indulging in nefarious deeds, reprobated by God and all honest people, forgot his dignity so far as to fall himself into the same, and thus sullied his character.

“ We think it needless to repeat what is known by every one, viz., that our all-powerful monarch has no greater desire than the perfect welfare of your nation. In your capacity of faithful Rayas, he means and expects that the revenues of the community be regularly collected ; that they be neither squandered nor uselessly spent, nor diverted from their objects ; that they serve to disseminate knowledge amongst co-religionists, and to relieve your poor and all who are without resources : that the nation be preserved from every baneful influence in all that concerns its spiritual as well as temporal affairs. Therefore, in consideration of the declaration of the Metropolitan College, which is the support of your Church, an imperial decree is pronounced by which the Patriarch Anthimos is dismissed. You are then to elect his successor, whose name you will let the Sublime Porte know in order to obtain its consent.

“ You are aware that the more honourable the enjoyment of a right such as that of the present election, the heavier is the responsibility attached to it, its consequences being immensely momentous : for he who is to be proclaimed father and director of the whole nation ought to be worthy of that rank. It is needless to insist on the mischief there would be in mixing up that election with personal and party passions, and setting aside right and justice. He who is to be chosen Patriarch is to be unexceptionable in morals and religion : he must be obedient to his sovereign, capable of appreciating the benefits

of legitimate government and the blessings of religion, and be well acquainted with everything that concerns his office: finally, he must be just and upright.

“The nomination of such a prelate may take place with your sincere and harmonious efforts. May your choice be a worthy one, and unbiassed by any passion or personal interest! Act, then, agreeably to the wishes expressed by your most powerful sovereign, according to your ancient privileges and religious regulations. And when you shall have named the lieutenant, or vicar, as custom requires, taking care to observe with order and propriety all the prescribed forms of election, seek to fix your choice on him who is the worthiest in heart and mind, and communicate to us your decision.

“*In the year of the Hegira, 1264. 1st Zilhidge.*”

[*The beginning of the year 1849.*]

That the supreme head of Islamism should have occasion to admonish the hierarchy of one of the most ancient Christian Churches for their flagrant abuse of power and infringement of the great fundamental principles of morality, may be considered one of the remarkable and melancholy features of our times. The Sultan, however, was justly convinced, that in addressing these pointed warnings to the ecclesiastical rulers of by far the largest proportion of his Christian subjects, he was applying the axe to the root of the evil. But it would be a great injustice to the Orientals to suppose that they are by nature more prone to evil than the inhabitants of Europe: for, in respect of intelligence and natural kindness of disposition, they are fully equal, if not superior, to many of the western nations; and ample evidence will be produced in the following Journal that their present state of ignorance and moral debasement is chiefly to be attri-

buted to the neglect of their religious teachers and the corrupt abuse of power on the part of their political and ecclesiastical rulers.

Some apology may be due to the reader who may expect in the following pages to gratify his taste for Oriental history and mythology, as these subjects have been but briefly treated, though not altogether omitted. The special object for which the deputation visited the East was of a more pressing nature, and to it their inquiries were, accordingly, almost wholly restricted; for they were more desirous of benefiting the souls of the Christian, Jewish, and Mohammedan races dwelling in those rich and beautiful regions, than of musing over the manes of the Pharaohs, or unravelling an hieratic papyrus. Simplicity of style has also been aimed at for the sake of foreign readers.

For above a thousand years the blessings of civilization have been enjoyed, almost exclusively, by the western regions of the earth, while in the eastern empires, from whence these blessings were derived, the people have been cowering in a state of slavery and ignorance, under the joint rule of savage tyranny and degrading superstition. A new era seems, however, to be opening upon these interesting countries; for, while dark and threatening clouds are lowering over the religious and political horizon of Europe, one of the striking signs of the times is the occurrence of events which justify the hope that God, in his mercy, is preparing the way for the deliverance of the nations of the East from the heavy bondage, both political and ecclesiastical, inflicted upon them, as a just punishment for their rejection of his truth.

One of these events is the well-attested fact, as will frequently be seen in the pages of the Journal, of there being a very remarkable spirit of inquiry after religious

and general knowledge recently awakened in all quarters and among all sects in the East. The light of Divine truth is evidently breaking in upon the thick darkness which has so long covered the land. This fermentation of mind has been so widely and simultaneously manifested, that it may reasonably be regarded as the direct work of God the Holy Spirit, preparing the hearts and minds of these once-favoured people for a speedy deliverance from their dark, dreary, and prolonged state of bondage. Hierarchical tyranny is losing its hold on the minds of the Christians, and they are no longer satisfied with superstition, ignorance, and a round of idolatrous and unmeaning ceremonies.

Another significant event has been the removal, by a firman of the Sultan, of the most formidable obstacle by which, hitherto, all Protestant missionary effort had been impeded in his vast dominions. The priesthood of all the ancient Oriental Churches, being opposed to the exercise of the right of private judgment on religious subjects by the people, fiercely persecuted them for receiving Bibles from the missionaries, and thereby effectually stopped the free circulation of God's Holy Word in those regions. The people, however, are now protected by the Sultan's firman from persecution by their priesthood on religious grounds; and all seceders, moreover, from the ancient Churches are officially recognized as a distinct Protestant community. The chief of the great infidel power has thus been wonderfully chosen by God as the promulgator of his holy law and testimony in opposition to its prohibition by a faithless and apostate Christian priesthood.

To the enlightened Christian these events are replete with interest. His brightest hopes and most sacred recollections are intimately associated with several of

the vast and beautiful regions of the East, the scene of the great and wonderful transactions recorded in the inspired writings of both the Old and New Testaments. They bring before his mind the interesting events of the primitive patriarchal times, when Abraham, through faith, forsook the place of his birth to sojourn "in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." They call to his recollection the highly important and instructive history of God's chosen people, from the period of their bondage in Egypt to the end of their sojourn, for fifteen centuries, in the land of Canaan;—the miraculous achievements of Moses, Joshua, Gideon, and David; the glory of Solomon; the wars with Assyria, during the reigns of Shalmanezzer, Sennacherib, and Nebuchadnezzar, ending in the Babylonian captivity; the restoration under Cyrus; the rise and decline of the great empires of the East, so distinctly foretold by the sacred prophets as introductory to the Messiah's kingdom. It was in the highly-favoured land of Judæa that the "good tidings of great joy" to fallen man were announced from heaven; that the promises of covenanted love were fulfilled by the advent of the Messiah, and by the manifold labours and mighty deeds of his brief life upon earth; and that the glorious work of redemption through a crucified Saviour was finally completed. Through almost every region of the East were the glad tidings of salvation afterwards proclaimed by the apostles, and Christian Churches planted and confirmed; to some of these St. Paul wrote his inspired instructions, while to others St. John addressed, from the Isle of Patmos, the solemn warnings of the apocalyptic epistles.

The spiritual and intellectual destitution of the nations

of the East, having, within the last few years, attracted the anxious attention of several individuals deeply concerned in their welfare, they became convinced that British Christians could no longer, without a breach of duty, abstain from coming to their assistance at so interesting a juncture; and with this object in view they decided upon founding the PROTESTANT COLLEGE AT MALTA. The Church of Rome, with her accustomed worldly wisdom and unwearied activity, has long had her *Propaganda* Colleges, for the spreading of error by means of *native* missionaries. The writer of these pages, a few years since, saw at the Jesuits' great College at Naples seven young Chinese recently arrived there for the purpose of being educated as missionaries. They had been smuggled out of China into the East Indies, brought by an English vessel to England, and thence to Naples. After remaining about six years at the College, and being ordained as priests, they were to be sent back to China in the same way as they came. A similar plan has been pursued by the Papacy for several centuries, with respect to that and other distant countries, involving, necessarily, considerable trouble and expense. That Church, assisted by foreign Governments, is at present very actively engaged in the establishment of colleges, schools, and charitable institutions, and in the organization of a most extensive missionary and lay agency for the dissemination of her tenets in various districts of the Levant. It appears, therefore, the more imperative on Protestant Christians to labour for the advancement of the Saviour's kingdom in those extensive and interesting countries.

Thè nations for whose regeneration the College has been founded, include the inhabitants of Egypt, Abyssinia, some districts of Eastern Africa, Palestine, Syria, Persia, Arabia, Tartary, Mesopotamia, Asia Minor,

Armenia, Turkey in Europe, Greece, and the countries of Europe contiguous to the Mediterranean; amounting altogether, according to the most authentic statistics, to above ONE HUNDRED MILLIONS of people.

The Island of Malta being a British possession, and the key, as it were, of the East, appeared to unite the greatest number of advantages for the site of such a College. It offers great facilities of intercourse, by means of steam-navigation, with all the countries of the East, as well as with Europe. The mildness of its climate is much more congenial to the constitutions of natives of the South, than the climate of England. The cheapness of all the necessities of life, and the facilities of procuring large and suitable buildings at a moderate cost, admit of a large seminary for education being established and supported in Malta at considerably less expense than in England. It seems, indeed, as if Malta had, in the merciful designs of a gracious Providence, been placed under the dominion of this great Protestant nation, in order that the means might there be provided, for again sending forth the light of Divine truth among the nations of the East, and for raising up a strong spiritual bulwark against the renewed and strenuous efforts of the Papacy, to prolong and extend her baneful sway over those once-glorious regions.

The special objects for which the College was founded, its past success, and future prospects, cannot be more briefly explained than by the insertion of the following Statement and appeal, recently put forth by the Committee:—

“ STATEMENT AND APPEAL.

“ The Malta College was established in the year 1846, and in the face of various and conflicting difficulties, its progress has been such, as to encourage the Committee to believe that it is a work of God, which will not be allowed to perish.

“ At the same time, the Committee would deal unfairly with the

Christian public, if they did not plainly avow, that in order to mature and carry forward the plans of the College, there needs a more vigorous and extensive co-operation that has yet been obtained.

"No great work was ever easily achieved; but no true Christian who desires the extension of his Lord's kingdom, will be deterred by difficulties from lending a helping hand to an Institution, of the urgency of whose claims he is really persuaded.

"It is under this conviction, and in dependance on the blessing of God, that the Committee of the Malta College venture to place before the public the following grounds on which they appeal for pecuniary aid:—

"1. The object of the Malta College is thus briefly expressed in the first Article of its Constitution:—**THE FREE EDUCATION OF NATIVES FROM THE DIFFERENT REGIONS OF THE EAST, AS MISSIONARIES, SCRIPTURE-READERS, AND INTERPRETERS.**

"2. The natives, for whose regeneration the College has been founded, include **ONE HUNDRED MILLIONS** of people (exclusive of the East Indies and China); and the agency now employed amongst them, amounts only to three missionaries for every two millions. It is therefore considered, that in order to provide a **NATIVE AGENCY** at all adequate to the urgent destitution of these long-neglected nations, it will be desirable to admit at least **ONE HUNDRED ORIENTALS** into the College. The average cost for the maintenance and instruction of each pupil at Malta, is 40*l.* a-year, or about half the cost of a similar education in England.

"3. The necessity for a gratuitous education arises from the fact, that very few of the Orientals are able to pay, and those who have the means, are not usually the most inclined to devote themselves to Missionary pursuits. *No Missionary College in Europe is self-supporting.*

"4. The present condition of the natives inhabiting the eastern shores of the Mediterranean, is alike interesting and critical. It is characterized by a general spirit of inquiry on religious subjects, and a pervading feeling of dissatisfaction with the old systems, whether of Mohammedan superstition, or debased Christianity.

"5. There is a most urgent want of qualified **NATIVE MISSIONARY AGENTS**, for the wide fields of labour opening throughout every district of the East; and if the Committee can obtain the funds required for the full accomplishment of their design, **THE MALTA PROTESTANT COLLEGE WILL BECOME AUXILIARY TO ALL OUR MISSIONARY SOCIETIES, A GREAT NURSERY AND STOREHOUSE**, whence they may be provided with native labourers of every description, educated at a small cost; exempt from the diseases which in hot countries seize upon persons

not acclimatized, and enjoying all the advantages connected with an acquaintance with the Oriental languages, manners, and customs.

" 6. The Committee of the Malta College desire to send out annually, from FIFTEEN TO TWENTY qualified labourers, after going through a course of education, lasting on an average six years. But in order to carry out this design, the Institution requires a permanent income of 4,000*l.* a-year, which can only be secured by ANNUAL SUBSCRIPTIONS.

" 7. The Committee have admitted TWENTY-FIVE FREE PUPILS, whose maintenance alone costs 1,000*l.* a-year; and they have many urgent applications for admission from native youths of great promise, which they are painfully obliged to reject for want of funds.

" 8. A school of paying pupils, for the education of the Europeans in the East, and of the wealthy Orientals, has been added as an *Auxiliary* branch of the College, and is self-supporting. This school, although of secondary importance in the plans of the Committee, materially promotes their great missionary work, in assisting the training of the Orientals; and a missionary spirit has already been imbibed by some of the most gifted European pupils.*

" 9. The Committee have most gratifying proofs that the blessing of God has been abundantly granted to the labours of the College, in the general religious, moral, and intellectual progress of the pupils; and in support of this statement, they can refer to the testimony of many who have visited Malta, and amongst others to the testimony of the Bishop of Jerusalem, who was the first Principal of the College, and who writes, that he shed tears of joy over the evidences which he witnessed of a work of God which exceeded his most sanguine expectations.

" 10. The annual income at the command of the Committee, is quite insufficient for the maintenance of the twenty-five free pupils now in the Institution, they are consequently unable to increase the number, and they are pressed by a debt of 1,700*l.*, which they were last year obliged to borrow, in consequence of the rapid increase of pupils, and the necessity of enlarging the original premises.†

" 11. From these plain statements, it is easy to perceive, what a

* The Committee particularly request the attention of their friends to the fact, that it is the SCHOOL FOR EUROPEAN BOYS from the Levant, which they formerly described as soon likely to become self-supporting, and which is now entirely so; but not the College for Oriental Students, who form the class for whom the Institution was essentially designed, and which CAN NEVER BECOME SELF-SUPPORTING.

† The debt has been since increased to 2,500*l.*, by the expenses unavoidably incurred for alterations of buildings, the purchase of new

field of inviting labour is mapped out before the friends of the Malta Protestant College. Will not British Christians be stirred up to holy emulation in such a work, by the example of their American brethren, who contribute 15,000*l.* a-year to Missionary objects in the East? It is for the friends of Christian Missions to say, whether the work shall be abandoned, or whether they will enable its promoters to go on with their hands strengthened and their hearts encouraged."

In the organization of the College, the Committee had the advantage of the invaluable advice of Bishop Gobat, who was eminently qualified by his great experience as a missionary in the East, to judge of the need of such an Institution; and so convinced was he of its importance, that he accepted the office of its first ruling head. The following high testimony of the Bishop to the remarkable success of the Institution and to its future prospects of usefulness, is strongly recommended to the attention of every reader who feels any interest in the welfare of the Oriental nations:—

"Jerusalem, Dec. 29, 1852.

"I had intended to remain only about one week at Malta, but the want of opportunity for proceeding towards Syria compelled me and mine to stay a whole month; for which, however, as far as the College is concerned, I am not sorry, having thereby been enabled to see deeper and clearer into the state and the details of that excellent Institution.

"Although ever since I opened the College by calling upon the Lord for his best blessing upon the undertaking, a little less than seven years ago, I have endeavoured to watch its development, yet I have been agreeably surprised to perceive that the actual progress and blessing which have been bestowed upon it, surpass by far my expectation.

"As you are perfectly acquainted with the statistics of the College, I will say nothing on the subject beyond expressing the pleasure I felt, on my arrival, at beholding above eighty well-behaved boys and youths, of various nations, countries, and complexions; Abyssinians and Egyptians, Syrians and Persians, formerly belonging to almost as many religious parties, Moslems and Jews, Copts and

and renewal of old furniture; while a temporary pecuniary pressure has thus arisen, the actual *property* of the Institution has been considerably increased.

Greeks, Nestorians and Papists, &c., now living in the atmosphere, and under the continual influence of the pure Word of God, of which (as I had the best opportunity to observe) a goodly number, both of boys and youths, have more or less experienced the power during their stay in the College. I could not refrain from tears of gratitude when I saw them all devoutly kneeling, whilst an Italian who, but a few years ago, was a blind Papist, or one who was formerly a blaspheming Jew, &c., was offering up a prayer to God, in the name of Jesus Christ, full of life and unction, for the outpouring of the Spirit of God upon Israel, Italy, Turkey, &c., each putting a peculiar emphasis upon the country or the people with whom by nature and former habits he was more particularly connected. I felt the more thankful when I remembered, that but for the Malta College by far the greater number, especially of boys, would most likely have grown up, if not altogether without instruction, yet without the Word of God, that is, without God, without Christ, and without hope in the world.

“As the plan of instruction for this half-year was to be forwarded to London whilst I was in Malta, I shall say nothing on the subject; and as that plan gives, as it were, the measure of the amount of knowledge in the different branches to which the pupils of the numerous classes have attained, I will only say, in this respect, my impression is, that, upon the whole, what is taught is TAUGHT THOROUGHLY, and that from principle, as well as from their natural tendency, most of the present masters will avoid being superficial.

“I was very glad to find that the system, which I had introduced whilst there were but a few boys, of THE WHOLE COLLEGE LIVING TOGETHER AS ONE FAMILY, has been continued unto this day. It is really cheering to see the Principal, with his family and the masters, take their meals together in free conversation, and with as little noise as can be expected, and unite, morning and evening, in family prayer, when a simple exposition of a portion of Scripture is given alternately by several masters, which cannot fail to make a salutary and lasting impression on most of the pupils. I could scarcely have expected that, upon this system, so much quiet and order could have been kept in the prayer-room, in the dining-room, and in the dormitories, with boys and youths coming from so many different countries, and frequently with bad and disorderly habits at their arrival. Surely this alone proves that the blessing of God is resting abundantly upon the Institution.

“I need not remind you that the College is chiefly divided into two classes, namely, the boys and adults, both very—perhaps equally—important, although it may not appear so at first sight. The boys must be considered as likely to take in society the places of the merchants, the officials, &c., of whom almost all the missionaries

employed on the shores of the Mediterranean Sea have had to complain, as being, in various ways, the greatest impediment to the spread of the Gospel (of course, with laudable exceptions). What may we not expect from men educated in the College, and thoroughly imbued with the principles of the Word of God, when within a few years, they shall be settled in all the principal countries and towns around the Mediterranean Sea? Although they should not all be thoroughly converted, may we not hope that, instead of being everywhere impediments to the spread of Gospel light, they will be real helpers in restoring it in those dark regions? I must add, that I have never seen a school in which the boys were better behaved.

"The adults are divided into European and Eastern students, the former intending to enter the ministry, and of whom I will only say, that they promise to become a very useful class of persons in missionary work. The department of Eastern youths to be educated as clergymen, evangelists, schoolmasters, &c., is still in its infancy. But by degrees it must not only become the most important department of the Malta College, but perhaps THE MOST IMPORTANT BRANCH OF ALL MISSIONARY OPERATIONS. The development of this branch depends chiefly henceforth upon the support which the College shall receive from the Christian public. The sons of Protestants, and of some wealthy Greeks and Armenians, pay for their education, BUT THE EASTERN STUDENTS MUST BE SUPPORTED BY THE PUBLIC; AND IF I CAN ONLY CONVINCE THE PUBLIC HOW WELL THE MALTA COLLEGE DESERVES THEIR SYMPATHY, AND HOW MUCH WE NEED THEIR HELP FOR TRAINING MEN OF GOD FOR THIS COUNTRY, NOW OPEN TO THE GOSPEL, I SHALL HAVE ATTAINED MY OBJECT IN WRITING THIS LETTER.

(Signed)

"S. ANGL. HIEROSOL."

The foregoing testimony justifies the founders and promoters of the College in considering it as supplying a great desideratum for the advancement of religion and civilization in the East. They are fully borne out in this statement by the further testimony of the following letters, received from his Highness Reschid Pasha, Grand Vizier, his Excellency Sir Stratford Canning (now Lord Stratford de Redcliffe), her Majesty's Ambassador at the Sultan's Court, whose authority on such a question is of great weight, considering his long acquaintance with Orientals;

and, also, from some of the most able and experienced missionaries in the East.

When at Constantinople, a member of the deputation had private interviews with the Grand Vizier, and the Minister of Foreign Affairs, Ali Pasha, in which he suggested their sending some intelligent young Turks to the College, to be educated as schoolmasters, with the view of afterwards conducting schools in their own country. His Highness the Grand Vizier subsequently expressed his strong approbation of the objects of the Institution in the following letter to a member of the deputation :—

“Sir,—I have received the letter which you have written to me, dated the 24th of August, along with the prospectus of the English College, lately established at Malta.

“I am persuaded that this Institution must prosper, founded as it is under such favourable auspices, and with men so distinguished to direct its studies.

“I earnestly desire that the Ottoman subjects may be able to participate in the benefits of science and education, which it is the aim of this establishment to spread amongst the youth of different nations; and, for this end, I will have much pleasure in giving the necessary encouragement.

“Accept, Sir, the assurance of my perfect esteem.

(Signed)

“RESCHID.”

Lord Stratford de Redcliffe wrote in the following terms to the Noble Chairman, Lord Shaftesbury, on the subject of the College :—

“*Constantinople, September 18, 1845.*

“Dear Lord Ashley,—I have had much pleasure in making the acquaintance and assisting the objects of your representatives in the affairs of the Malta Protestant College, who have passed three or four weeks here most usefully. I can only offer you my congratulations on the good effect which their visit to Constantinople appears to have produced; and I sincerely hope, that, with the Almighty's blessing on their labours, the College at Malta may be of incalculable advantage, in due season, to the inhabitants of these countries, whatever their

race or religion may be. I shall be happy at all times to lend my feeble aid to the promotion of such beneficial and praiseworthy objects, conducted as they are in this instance with prudence and sound judgment.

“STRATFORD CANNING.

“*The Lord Ashley, M.P., &c., &c.*”

The Rev. Dr. Vandyke, one of the Directors of the American Seminary on Mount Lebanon, addressed as follows a member of the deputation :—

“*Mount Lebanon, Abeih, September 18, 1849.*

“*American Seminary.*

“My dear Sir,—I received the Smyrna paper you kindly sent me, and was gratified with the article relating to your interesting Institution. You may be assured that all of us here who love the cause of Christ hope and *pray* for its success and abundant enlargement, and that it may be in reality a powerful instrument in promoting the cause of truth and Christianity in the world. The cause of the Saviour is the only one worth living for. We still hold on our way here, hoping and praying and labouring. We have much cause of distress, on account of some of our pupils, and great, very great encouragement in regard to more. We hope that the good work has begun in the hearts of several ; to his name be the praise. Remember me affectionately to Mr. Bryan, and, as often as may be convenient, favour me with intelligence.

“Yours in Christian affection,

“C. H. VANDYKE.”

The Rev. Mr. Hamlin, one of the Directors of the American College, near Constantinople, wrote to the Rev. R. G. Bryan, in the following terms :—

“*Constantinople, Bebek, Sept. 3, 1849.*

“*American Seminary.*

“My dear Sir,—I feel a very deep interest in the prosperity of your College. Its numerous languages and nationalities will make its government and instruction exceedingly laborious and difficult, but it supplies one of the *greatest wants of the East*. I doubt not that its origin is from above, and, like all the works of God, it seems exactly fitted to its end and design. We shall all feel a new interest in its

success, and will do what we can to promote the truly wise and benevolent designs of its founders.

“ I remain, dear Sir, very truly yours,

“ C. HAMLIN.”

Can the British public be deaf to such an urgent appeal for assistance in promoting the extension of the glorious principles of the Reformation in those regions from which the Gospel was sounded, and from whence the blessings of Christian civilization so long enjoyed by this country, were originally received? May not happier results be expected from the contribution of a few thousands a-year, in a holy crusade carried on by a large body of well-trained NATIVE missionaries, Scripture-readers, and schoolmasters, than from the hundreds of thousands wasted by this nation in support of the brilliant, though useless, military achievements of a Cœur de Lion, and of the host of gallant Crusaders, who sacrificed their lives in the East, under the delusion that the religion of Christ could be propagated by the sword. How much more consistent with Christian love and charity, instead of slaying 70,000 Infidels, as the Crusaders did at the taking of Jerusalem, besides the tens of thousands destroyed in other battles, to become fellow-labourers with the Lord, in bestowing the blessings of light, life, and immortality, upon the myriads of Orientals now sitting in the bondage of darkness and death. It is to be hoped, that the same earnest zeal for the spiritual welfare of the Oriental nations will be rekindled in Great Britain, in the present day, though under the direction of sounder principle. Let British Christians remember, that in helping such a cause, they are contributing to the fulfilment of one of the most glorious prophecies of the latter days:—“ And I saw another angel

fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”* The man of Macedonia, in former ages, intreated the Christians of Asia, saying, “Come over and help us.” Asia is now supplicating assistance from the Protestants of Europe, and the openings in the East are everywhere numerous and full of promise.

The publication of the Journal has unavoidably been delayed for various reasons; the original letters were at first privately circulated among the early supporters and friends of the College; the writer did not return to England for a year after the termination of the mission, and he has since been exposed to many hinderances in the completion of the work, by the state of his health, and other causes.

The works that have been consulted in preparing the Journal for the press, are chiefly the following:—Milner’s “Church History;” “Catechism of Church History,” by Wilkinson; “The Divine Rule of Faith and Practice,” by the Rev. Wm. Goode, M.A.; Tytler’s “Elements of General History;” Gibbon’s “Decline and Fall of the Roman Empire;” the Works of “Josephus;” Conder’s “Modern Traveller;” Lane’s “Modern Egyptians;” Hartley’s “Greece;” Jowett’s “Researches;” the American “Missionary Herald;” “Lectures on the Eastern Churches,” and “Lands of the Bible,” by the Rev. Dr. Wilson; Dr. Robinson’s “Biblical Researches in Palestine;” “Narrative of a Mission to the Jews,” by the Deputation of the Free Church of Scotland; “A Pastor’s Memorial of the Holy Land;” Robinson’s “Syria and Palestine;” “Temples and Tombs of Egypt,” by Mrs. Romer.

* Rev. xiv. 6.

The authors in the above list, from whose works the greatest assistance has been derived, are, the Rev. Dr. Robinson, whose "Biblical Researches in Palestine" must always rank as a standard book of the highest merit, on the scriptural geography of the Holy Land; and the excellent and truly edifying "Narrative of a Mission to the Jews, by the Deputation of the Free Church of Scotland." These two books were found by the Deputation the most interesting and instructive guides in their tour through Palestine. Lane's "Modern Egyptians," is a work containing the most accurate and well-digested information on the customs, literature, and history of the Oriental nations, that has been published in modern times; and Conder's "Modern Traveller," an excellent compendium of the researches of eminent travellers.

The want of correct and well-authenticated information on the doctrines and discipline of the Eastern Christian Churches, has long been felt by many in this country, and has been the cause of considerable diversity of opinion respecting their true character. I have endeavoured to supply this deficiency, not by advancing any private opinion on the subject, but by citing largely the testimony of Divines, who have carefully examined the authentic catechisms, canons, and rubrics of these Churches, and have collected accurate statistical information respecting them, from official documents. The principal authorities quoted on this subject, are the American "Missionary Herald," and the Rev. Dr. Wilson's excellent Lectures on the Eastern Churches, contained in a valuable work entitled, "Lectures on Foreign Churches, delivered in Edinburgh and Glasgow." Dr. Wilson's Lectures have been reprinted in his "Lands of the Bible," a work on the Holy

Land, rich in philological learning and antiquarian research, and in which every traveller in the East, and lover of Oriental literature, will find much useful information.

The chief works consulted in the brief topographical and statistical notices of countries have been, A. Keith Johnston's "General Gazetteer," Murray's "Cyclopædia of Geography," M'Culloch's "Gazetteer," Kitto's "Cyclopædia of Biblical Literature," to which books the reader is referred for more enlarged details of the countries described. Murray's "Cyclopædia" is specially recommended as an excellent compendium of topographical, physical, and historical geography.

The Scripture references to the past and future history of the countries and places we visited, have been freely introduced with a special view to the benefit of our Oriental readers, whose acquaintance with the Bible is generally limited. This was also necessary, in order to trace to their true and *primary* cause the downfall and degradation of nations once highly prosperous, and to show that these calamities were not to be referred to the influence of either political or social changes, but were always the direct result of God's foretold punishment of the people for their rebellion against his holy laws and sovereign authority. It is indeed highly instructive to observe, that the Israelites, under all their successive forms of government, viz., those of the patriarchs, the judges, the theocracy and the monarchy, were only prosperous and happy, so long as they lived in obedience to God and his laws; and that no form of government was found capable of preserving them from ruin and misery, whenever they departed from the living God. This fact conveys an important warning to the political reformers of our times, who have yet to learn,

that the love and fear of God is the only true source of national prosperity and happiness, and that it is "righteousness that exalteth a nation, while sin is a reproach to any people."

The following Table contains a list of the native Oriental FREE pupils that have been admitted into the College since its opening in the year 1846, including their names, countries, previous acquirements, and the course of study they have followed.

MALTA PROTESTANT COLLEGE.
ORIENTAL FREE STUDENTS AND PUPILS,
ADMITTED SINCE NOVEMBER, 1849.

Name.	Age.	Place of Birth. Parentage.	Religion.	Previous acquirements.	Course of Study.	Date of Admission.	Remarks.
1. Debbaas, Abdo.	21	Beyrout. Parents, Syrians.	Protestant.	Speaks and writes Arabic, though not grammatically. Has some knowledge of Italian, French, and Mo- dern Greek.	The Literary Course.	October, 1848.	Left in 1852. Is a merchant at Beyrout, and gives lec- tures.
2. Eppstein, John.	20	Memel, in Prussia. Parents, Israelites.	Protestant, baptized in Jerusalem.	Speaks and writes Eng- lish, German, and Hebrew. Speaks and reads Arabic and Italian, and a little Turkish.	The Theological Course.	August, 1849.	Wishes to become a Mis- sionary.
3. Hanna, Youseph.	22	Mellaure, Upper Egypt. Parents, Copts.	Protestant.	Speaks and writes Arabic, but not grammatically. Some knowledge of English and Italian.	The Theological Course.	August 19, 1849.	Wishes to become a School- master. Was in Mr. Lieder's school at Cairo.
4. Maderakal, Ab el Messeh.	21	Tigré, in Abyssinia. Parents, Abyssinian.	Protestant.	Speaks and writes Tigré, Amharic, Arabic, and French.	The Theological Course.	August 19, 1849.	Wishes to become a Mis- sionary. Was taken to France by Monsieur Lefort, and placed at a Jesuits Col- lege by Monsieur Guizot. But objecting to return to his country as a political agent, he was received in Mr. Lieder's school at Cairo.

ORIENTAL FREE STUDENTS AND PUPILS.—1850.

Name.	Age.	Place of Birth. Parentage.	Religion.	Previous acquirements.	Course of Study.	Date of Admission.	Remarks.
5. Apostolidy, Stiliano.	22	Cyprus. Parents, Greek.	Protestant.	Speaks and writes Modern Greek, Italian, and French. Speaks a little Arabic and Turkish.	The Literary Course.	August 27, 1849.	Left in 1853. Intends to be a merchant, and to give lectures.
6. Sidarous, Henein.	18	Cairo. Parents, Copts.	Coptic Roman Catholic Church.	Speaks and writes Arabic, English, Italian; and reads and writes Turkish, but has no knowledge of Grammar.	The Literary Course.	August 27, 1849.	Left in 1852. Acquired much scriptural knowledge. Is employed in a Government office at Cairo.
8. Aljariano, Avede Shavarsh.	13	Smyrna. Parents, Armenian.	Armenian.	Speaks and writes well ancient Armenian. Speaks modern Greek and Turkish.	In the School.	September 24, 1849.	His father was a priest in the Armenian Church. Left in 1856, to become a merchant.
9. Hanafi, Ahmed.	9	Cairo. Parents, Egyptian.	Mahometan.	Speaks and writes Arabic.	In the School.	September 27, 1849.	His father is an officer in the Pasha's service. Wishes to be baptized a Christian.
10. Rosenberg, Leopold.	22	Steinstadt, in Moldavia. Parents, Israelites.	Protestant. Baptized at Constantinople by the Rev. Mr. Allen, of the Scotch Free Church.	Speaks and writes German. Knows also a little English, Turkish, Italian, and Wallachian.	The Theological Course.	October 16, 1849.	Wishes to become a Lay Missionary.
11. Grünberg, Monsi.	26	Grodno, in Russia. Parents, Israelites.	Protestant. Baptized at Constantinople by the Rev. Mr. Allen.	Speaks and writes German. Knows also a little Italian, Greek, and Turkish.	The Theological Course.	October 16, 1849.	Left in 1851. Is at present an agent of the London City Mission. Intends returning as a Missionary to the East.

Name.	Age.	Place of Birth. Parentage.	Religion.	Previous Acquirements.	Course of Study.	Date of Admission.	Remarks.
12. Hatchadur, Haratun.	17	Constantinople. Parents, Armenians.	Protestant.	Speaks and writes Armenian well. Knows a little Turkish and English.	The Theological Course.	October 16, 1849.	Left in 1851, in delicate health. Employed as a Secretary in the East.
13. Wilner, Leon.	13	Constantinople. Parents, Israelites.	Hebrew.	Speaks and writes German and French. Speaks Italian, and partially Turkish and modern Greek, and reads Hebrew a little.	In the School.	October 16, 1849.	Left in 1853, at his father's desire. Much impressed with the truth of Christianity.
14. Georgandaz, John.	26	Athens. Parents, Athenian.	Greek Church.	Knows modern and ancient Greek. Speaks and writes French. Knows the elements of Latin.	The Literary Course.	October 23, 1849.	Assisted in teaching Greek. Wishes to become a School-master. Left in 1850, in bad health.
16. Black, Aristotle Nicholas.	12	Athens. Father, English ; mother, Greek.	Protestant.	Speaks and writes modern Greek. Has learnt English well since his admission into the Institution, besides French and Italian.	In the School.	June, 1848.	Nominee of the Bishop of Gibraltar.
17. Kotsones, Michel.	18	Laconia. (Ancient Sparta) in the Morea.	Greek Church.	Educated at the Gymnasium at Syra. Knows ancient and modern Greek, and some French.	The Literary and Scientific Course.	Jan. 10, 1850.	Is studying to be a Physician. Admitted on the application of the Bishop of his Diocese.

ORIENTAL FREE STUDENTS AND PUPILS.—1853.

Name.	Age when admitted.	Places of Birth. Parentage.	Religion.	Previous Acquirements.	Course of Study.	Date of Admission.	Remarks.
18. Scherabé, Joseph.	27	Saida, Syria. Parents, Syrian.	Protestant.	Could speak and write Arabic, French, and Italian, and speak a little Turkish.	The Literary Course.	April 26, 1850.	Entered to qualify himself more perfectly, by learning English, for the occupation of a dragoman. Left on account of excessive mental excitement. Is occupied as a dragoman.
19. Economidés.	12	Athens. Parents, Greek.	Greek Church.	Had an imperfect acquaintance with his own language (Greek).	In the School.	October, 1850.	His father wishes him to attend the English Church, even on Sundays.
20. Mirza, Isaac.	21	Kurdistan. Parents, Nestorian.	Protestant.	Could speak and write the modern, and read the ancient Syriac language. Speaks a little Persian & Turkish, & reads Hebrew. Had received instruction in the American seminary at Ooroomiah.	The Theological Course.	January, 1851.	Wishes to become a missionary.
21. Constantinides, Petros.	16	Constantinople. Parents, Greek.	Protestant.	Had an imperfect acquaintance with his own language (Greek).	In the school.	May 6, 1851.	Wishes to become a missionary. This desire is encouraged by his father, who assists the American missionaries.
22. Mustafa.	17	Thessalonica, Macedonia. Parents, Turkish.	Protestant. Preparing for baptism.	Had an imperfect acquaintance with his own language (Turkish).	In the School.	October 17, 1852.	Wishes to become a missionary. His parents have been baptized at Malta. His father is willing to be employed anywhere and in any way for Christ, and attends some of the classes at College.

Name.	Age when admitted.	Places of Birth. Parentage.	Religion.	Previous Acquirements.	Course of Study.	Date of Admission.	Remarks.
23. Ibrahim.	15	Thessalonica, Macedonia. Parents, Turkish.	Protestant. Preparing for baptism.	Had an imperfect acquaintance with his own language (Turkish). Could speak and write Abyssinian, and speak a little Arabic and English. Had received instruction in the Diocesan school at Jerusalem.	In the School.	October 17, 1852.	Brother of Mustafa.
24. Bru, Petros.	17	Abyssinia. Parents, Abyssinian.	Protestant.	Could speak and write German and Hebrew, speak Polish, and a little English; well acquainted with Rabbinical literature.	In the School.	April 26, 1852.	Wishes to devote himself to the benefit of his fellow-countrymen as a teacher.
25. Greiver, Levi.	40	Cracow. Parents, Jews.	Protestant. Baptized by Rev. F. Ewald, in London.	Could speak and write the modern and read the ancient Syriac; speak a little Turkish and English. Had received instruction in the American seminary at Ooroomiah.	The Theological Course.	January 14, 1853.	Preparing for ordination, and employment in the East by the Jews' Society.
26. Yohanan.	23	Kurdistan. Parents, Nestorian.	Protestant.	Could speak and write Arabic and English, but not correctly. Had received instruction in the diocesan school at Jerusalem.	The Theological Course.	January 17, 1853.	Returned home in ill-health. Will probably be employed by the American missionaries, if he regains his health.
27. Tannous.	17	Nablous. Parents, Syrian.	Protestant.	Could speak and write Arabic and English, but not correctly. Had received instruction in the diocesan school at Jerusalem.	In the School.	April 25, 1853.	Wishes to be a school-master at Nablous. All his friends have become Protestants.

Name.	Age.	Place of Birth. Parentage.	Religion.	Previous Acquirements.	Course of Study.	Date of Admission.	Remarks.
27. Carabit, Minassian.	16	Constantinople.	Armenian.	Spent three years at an Armenian school, and a short time under Rev. W. H. H. Hill, at Bebek. Speaks Armenian and Turkish. Writes a little French. Strongly recommended by Rev. Mr. Lord, Mr. Blakistone, and Mr. La Fontaine.	In the College.	November, 1853.	Desires to improve himself, so as to benefit his countrymen in a spiritual way.
28. Scarvelis, Agamemnon.	12	Greece.	Greek Church.	Favourably recommended by Rev. J. H. Hill, British Chaplain at Athens, and personally known to him. Brought up in the Protestant Infant-school.	In the School.	November, 1853.	
29. Petrukos, Michalo Nicholas.	22	Greece.	Greek Church.	Recommended by Mr. Hill, of Athens, and the Bishop of Vitulo.	In the College.	November, 1853.	Has attended the Hellenic School at Acropolis, & the Infant-school, at Athens, 3 years.
30. Mavandi, Aristotelis.	Adult.	Syria.	Greek Church.	Mr. Hildner writes strongly in his favour. He is well educated, and desirous of entering the missionary field.	In the College.	November, 53.	Speaks and writes Italian, and speaks also some Swedish.
31. Kavar, Michael.	Adult.	Palestine.	Protestant.	Engaged under the Bishop of Jerusalem, as Scripture-reader at Nablous, and recommended by his Lordship as a promising candidate for the ministry.	In the College.	November, 1853.	

NOTE.—The four pupils, from Nos. 27 to 30, though admitted by the Committee, have not yet arrived at Malta.

REMARKS ON THE PRECEDING TABLES.

The vast importance to the promotion of true religion in the East, of every grade in society being leavened with Scripture truth, through the agency and example of pious laymen, is strongly urged by the most able and experienced missionaries, who have laboured in those regions. This is prominently noticed by Bishop Gobat, in his Report to the Malta College Committee; when, referring to the Collegiate school, the Right Rev. Prelate states, that "it is, perhaps, equally important as the College, although it may not appear so at first sight. The boys must be considered as likely to take in society the places of merchants, officials, &c., of whom almost all the missionaries employed on the shores of the Mediterranean Sea have had to complain, as being, in various ways, the greatest impediment to the spread of the Gospel (of course, with laudable exceptions). What may we not expect from men educated in the College, and thoroughly imbued with the principles of the Word of God, when, within a few years, they shall be settled in all the principal countries and towns around the Mediterranean Sea? Even should not all be thoroughly converted, may we not hope that, instead of being everywhere impediments to the spread of Gospel light, they will be real helpers in restoring it in those dark regions?" The education, therefore, of pious laymen as physicians, lawyers, consuls, interpreters, &c., has been included by the Committee as a valuable division of their missionary operations.

There are three Mohammedans converts to Christianity now in the Institution; and, considering the general spirit of inquiry awakened among Oriental Moslems, others may be expected to avail themselves of its advantages, both as an asylum from persecution and a means of Christian instruction.

The number of languages spoken or understood by the pupils is fifteen, viz., English, French, Italian, Spanish, German, Greek (ancient and modern), Arabic, Turkish, Syriac, Hebrew, Amharic, Armenian, Coptic, Hindostanee, and Maltese.

The pupils are natives of twenty-two different countries, viz., Bombay, Abyssinia, Upper Egypt, Cairo, Alexandria, Beyrout, Aleppo, Jaffa, Smyrna, Salonica, Constantinople, Moldavia, Syra, Athens, Laconia, Cyprus, Palermo, Rome, England, France, Germany, and Poland.

The number of foreigners hitherto admitted into the Institution is sixty-three. Thirty-eight of these are Orientals, of whom thirty-four have been received as *free* pupils, and four as *paying* pupils. Three, whose names are omitted in the Table, were dismissed for breaches of discipline.

In addition to the testimony of the Bishop of Jerusalem, already quoted,* the following letter, addressed by a clergyman, while at Malta, to his father in England, contains a most gratifying account of the progress of the pupils and general prosperity of the Institution :—

“ Malta, July 7th, 1853.

“ I have inspected, to the best of my power, the Malta Protestant College, and I am happy to tell you it far exceeds my expectation as to its efficiency, and I think there cannot be an establishment more thoroughly Protestant. Not the least semblance in any shape could I detect of anything like Romanism; and the whole of the theological teaching consists in this :— ‘ There is but one Mediator between God and man; and ‘ Christ crucified ’ is decidedly the watch-word. I have often, at most unexpected times, presented myself to the masters and students, and drawn from them sentiments expressive of their belief in matters of theology. As regards the books taught there, they are nothing but what would be recognised in our own Universities at home.

“ To see so many races of men congregated together, forcibly struck me as being the very counterpart of what must have taken place on the day of Pentecost before the eyes of the apostles, and all, as far as I can learn from themselves, earnestly desirous of carrying to their countrymen ‘ the truth as it is in Jesus.’

“ If the people in England could only see with their own eyes the work that, under the blessing of God, is being so energetically carried out at the Malta Protestant College, I am certain that every honest man must exclaim,—‘ What hath God wrought!’

“ The whole system of the College is Evangelical, and the result of all is most satisfactory.

“ I send you by this post, also, a newspaper containing an account of the last examination.

“ I hear on all sides expressions of astonishment at the advanced state of knowledge to which the men and boys have attained.

“ I have spoken to people in different stations of life, and all concur in thinking that the Institution is one of a most beneficial kind and exceedingly well ordered.

“ I wish you had been with me yesterday and heard the extemporaneous prayer offered up after dinner by one of the students; for it is a part of the system, that, every day, after dinner, one of the young men should offer up a prayer on behalf of all to God; and for this purpose, as soon as the meal is ended and grace said, the masters and pupils adjourn to another room, and one of the latter commences at once. They take it in turn, and yesterday it fell to the lot of a converted Jew, named * * * *, and I assure you it was wonderful to hear the beautiful, simple, yet eloquent effusion, proceeding as it did from his heart. You may rest assured, that if ever there was a body of men imbued with the Spirit of Christ in these modern times, the Malta Protestant College contains such a body in the students and masters—this is my firm conviction. It is, indeed, a delightful thing to see how glad the young men are to talk about Christ and express their hopes of future usefulness in his service. Their whole expression of action and feature of the face is that of *hunger*; it is an eager, ardent look they have, as though they would be at the work at once. That the people of England will aid them in the good cause of preaching salvation to the heathen, and that God Almighty will shower down his blessings upon them in their endeavours, is my most fervent prayer.”

* See page xv.

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JOURNAL OF A MISSION.

SECTION I.

General State of Education in Egypt—The Copts—Former Persecutions — Present Condition — Religion — Doctrines and Church Government — Religious Ceremonies — Baptism, Circumcision, Fasting, &c.—Education, Learning, and Occupations—Future Influence—Desire for Knowledge—Roman Catholics, Greeks, and Armenians.

Alexandria, May 5, 1849.

I SHALL begin the account of our proceedings in Egypt by relating the substance of a conference we held at Cairo, by appointment, with the English Consul-General (the Hon. C. Murray) and Pruner Bey (Dr. F. Pruner, a German), physician to the Pasha, with whom he is said to have great influence. Dr. Pruner has acquired a good knowledge of the people by a residence of twenty years among them, and speaks Arabic and Turkish fluently.

Dr. Pruner stated that he had attentively watched the results of the endeavours made, chiefly by the French, to introduce European knowledge and civilization into Egypt under the long reign of Mohammed Ali, but that the hopes which he had, at one time, entertained had been greatly disappointed. He attributed the almost complete failure of these laudable designs principally to two causes: 1st, That in sending a large number of natives to be educated in France in various branches of knowledge, with a view to their becoming teachers in their own country, the MORAL IMPROVEMENT of these youths was almost wholly overlooked; so that the majority of them returned

to Egypt worse men than when they left it, having become tainted with many of the vices of Paris and of the other localities where they resided. 2d. With respect to mental cultivation, he is of opinion that their education was of too general and superficial a character, tending rather to store the memory with knowledge than practically train the understanding; so that, when they returned, they were found generally inefficient, either in teaching or practising the various branches which they had studied. He considers that the deep *moral* and social debasement prevailing among all classes in these countries, is the primary cause of their miserable and degenerate condition in every other respect; and that, until a higher tone of morals, especially as regards the duties and habits of domestic life is introduced, all attempts to raise them in the scale of civilization will inevitably fail.

Dr. Pruner, having carefully read the Prospectus of the Malta College before we met, expressed himself highly pleased with the fundamental principles on which the Institution was established: he said that, if these were carried into execution, the great point which he held to be of primary importance, viz., moral cultivation, might be attained. He considered that the wholesome influence of well-conducted European associates, and the situation of the College at a distance from any large town, would be highly favourable to this end.

We explained to the Doctor that, with respect to intellectual training, the system adopted in the College was based generally on the principles of Pestalozzi, and tended to strengthen the understanding by exercising and developing the perceptive and reasoning faculties; that the education was of a solid practical nature, and directed especially to those branches of knowledge most wanted in the present social condition of the people of the East.

Dr. Pruner assured us he felt deeply interested in the success of the Institution, being of opinion that the plan on which it was conducted was the only one capable of

conferring any substantial benefits on the nations of the East, and that, if this failed, he would give up all hope of Europe contributing to their regeneration. He said that the finances of the country being very much encumbered with debt, the Pasha might not at present be able to send any pupils at the expense of Government, but would probably do so at some future period; that some of the wealthy Mohammedans might wish to avail themselves of its nearness to Egypt, and of its cheapness for the education of their sons; and that he would gladly take every opportunity of making its advantages known. We were the more satisfied with this interview, as Dr. Pruner had long been well known to the Rev. Mr. Lieder, agent of the Church Missionary Society, as a man of sound principles and upright character. The Hon. C. Murray concurred in everything that was said, and has manifested a cordial wish to promote our plans.

Since the accession of the present Pasha great changes have taken place in the policy which his grandfather Mohammed Ali had pursued, especially as regards public instruction. The Institutions founded under the directions of the French being on much too large and expensive a scale for the wants and resources of Egypt, and having failed in accomplishing the good that was expected, have been suppressed, in order, it is said, to be reorganized on a smaller scale.

What I have just stated on the subject of the low moral condition of the people and on the importance of their being provided with a good system of education, is fully confirmed by our missionaries, the Rev. Mr. Lieder and the Rev. Mr. Kruzé, who have laboured above twenty years among them, and are, therefore, well acquainted with the extent of their religious and mental destitution. Although the schools conducted by these gentlemen may not have answered the over-sanguine expectations of persons unacquainted with the peculiar condition of the population they had to instruct, beneficial results have been produced, which,

after a long period of patient toil, are now becoming manifest. To accomplish any great number of *open conversions* was, under the peculiar political and religious circumstances of the country, next to impossible; but, by persevering for many years in training up a considerable number of the young *in the principles of the Bible*, a more correct system of morality has been gradually and silently instilled into the minds of a large proportion of the pupils; religious errors and superstitious practices have been removed, and scriptural truths substituted in their place; and the mass has been gradually leavened with some amount of pure doctrine, although there is a great work remaining to be done. Every scriptural school may, in this aspect, be considered as a missionary Church, furnishing the best, and sometimes the only, opportunity of preaching the Gospel to the native population.

Among other proofs of the good fruits of these schools is the fact, that, in the course of missionary tours of inspection in the provinces, Mr. Kruzé has been accosted by natives respectably dressed, and evidently in good circumstances, who have asked him, "Do you not remember me? I was for some years a poor boy in your school; it is to your instructions I am indebted for my present prosperity, and I have been endeavouring to convince my countrymen of the superiority of your principles over their own; but you can now address them yourself, as they are anxious to hear you:" and Mr. Kruzé found that the former pupil had been trying to instruct his neighbours. Another illustration of the same beneficial results is supplied by the interesting circumstance that the present Patriarch of Abyssinia who was a teacher in Mr. Lieder's school, has been induced by the sound scriptural truths he there learnt, to undertake of late, with extraordinary decision and courage, the complete expulsion of the Jesuits from Abyssinia; and he has succeeded in the attempt, notwithstanding the determined opposition of several of the warlike native princes, who supported them.

As a further example of the good influence of the educational labours of our missionaries, especially among the Christian population, I may mention, that having called on the Coptic Patriarch and the Armenian Bishop, we were very kindly received, and found them to be on the most friendly footing with these gentlemen. Mr. Lieder, especially, has gained a high place in their confidence and that of their people as a physician, attending them in illness gratuitously. He is often consulted by the Patriarch and Bishop in their difficulties. The Bishop paid us a long visit, during which he distinctly declared that he held the Bible to be the *exclusive test* of both doctrine and practice, referring emphatically to Galatians i. 9.* He entered fully into the objects of the College and entirely approved of them. He and the Coptic Patriarch have always allowed the children belonging to their Churches to attend the missionary schools. The Greek and Roman Catholic Bishops alone have stood aloof and in opposition. It is, no doubt, to the frequent intercourse of our missionaries with the two former dignitaries, and with their people, that the evident tendency to improvement in their principles, moral and doctrinal, is essentially owing; and it is only, perhaps, by a slow and gradual *work of preparation* in this manner that, under certain circumstances, the way can be opened for a more decided and complete religious reformation. In our visit to the church of the Armenians, which has been recently repaired, we noticed the total absence of the pictures held sacred which usually cover the walls of these edifices. There are only three full-length paintings of some of the apostles above the altars; and, when the church was re-opened, the Bishop is stated to have told the people that they were only placed there to remind them of holy men whose example was worthy of imitation; and to have strongly warned them against saint-worship. The Bishop

* "As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed."

has, moreover, had the faithfulness to denounce the ceremony of the holy fire, repeated annually at Jerusalem during Easter, as a disgraceful imposture.*

Mr. Lieder is of opinion that the time has arrived when, if a sufficient number of *native* religious agents could be provided, to carry on simultaneously a work of evangelization, under the inspection of the resident missionaries in Cairo, chiefly as *Scripture-readers*, a great and lasting impression might be made upon the Christian population, and a general reformation take place; and he believes there is a similar opening in Abyssinia. He considers, therefore, the establishment of the Malta College at the present juncture as a most important event, supplying the means of training up the agency so much wanted. His missionary schools, which it is hoped will be continued, might provide a preparatory education for the younger children, up to the ages of from eight to ten; after which the most promising among the boys could be transferred to Malta College, for a more complete education, with the view of becoming teachers themselves. He considers that their complete removal for some years from the low demoralized society of their own country, to mix in a circle higher in the moral scale, would be of incalculable benefit to them as the future instructors of their countrymen.

I have thought that this statement of the experience and opinions of practical men, long resident in the country, and well acquainted with the present condition of the population, might be satisfactory and encouraging to the Committee and friends of the College, and assist in pointing out the objects to which their exertions should be mainly directed, and what measure of success they may expect.

Mrs. Lieder's able and devoted labours in the education of native females have been attended with most beneficial

* A description of this ceremony will be found in the section of the journal on Jerusalem.

results. She has a day-school under her charge, with an average attendance of between ninety and a hundred girls, of all ages, from four to twenty. Many of her pupils have married most respectably, and become exemplary wives and mothers, which is by no means common in this country. Young women educated in her school are often preferred as wives, being generally found in every way superior to their countrywomen. I was present at the first visit paid to Mrs. Lieder by one of these young women, immediately after her marriage. She was attired in her rich Oriental dress, recalling the words of Scripture, "as a bride adorneth herself with her jewels,"* and her appearance and manners were highly intelligent and respectable. She had been an attendant in Mrs. Lieder's school from the age of five. Her husband, who accompanied her, is employed in a Government office, and appeared intelligent and polished in his conversation and manners.

The girls in the school are employed during the morning in study; they are divided into classes with monitors, according to their ages; are taught reading, writing, arithmetic, and some other useful branches of knowledge; they read the Bible and "Watts's Catechism," in Arabic. The writing of some of the elder girls was very beautiful; they are generally intelligent, industrious, and make good progress. The afternoon is occupied in learning plain needle-work, embroidery, washing, ironing, and other useful branches of domestic education. They thus become qualified to conduct a household establishment, if they marry, much more efficiently than the generality of ignorant, half-civilized females of Eastern countries; or else to earn their livelihood by their own industry.

There are peculiarities in the Oriental mind and character which our worthy friends clearly delineated;—the imagination and the memory are strong and active, while the reasoning faculties and power of application are comparatively weak; hence the importance of rather

* Is. lxi. 10.

avoiding instruction through the medium of the memory, and making them explain by a process of logical reasoning whatever they learn; they have also peculiarities of temper, and a diffidence of disposition, requiring careful management; in these and some other respects they differ materially from Europeans.*

We have reason to be well satisfied so far with our success in obtaining *Oriental pupils*. We have procured four from Cairo, who are to join the Institution the beginning of September, and the way has been prepared for others hereafter.†

We paid some most interesting visits with Mr. Lauria

* The Rev. R. G. Bryan, Vice-Principal of the College, and a member of the Deputation, obtained, by intercourse with Mr. Lieder and others, in the course of his tour through the East, views on the subject of native education, and other points of great value for his future guidance, which it would have been impracticable to acquire at Malta. He has commenced, and wishes to carry out, in the Institution, a plan of conducting the studies which, while it lessens the number of salaried masters, will have many important advantages; it is that of pupil-teachers, by which the older and more advanced pupils shall assist in the instruction of the juniors. He proposed towards this end, that the Committee should send out from England, as gratuitous students, a few (at first, three) young men of decided piety, who shall have given proof of good natural talents for teaching, and who, while going through a course of education fitting them ultimately to be missionaries, may devote a portion of their time to the superintendence of the other classes, as a return for the benefits they receive: a number of senior pupils, whose conduct is regulated by sound religious principle, will exercise a most beneficial influence over all the others; and this is especially desirable as regards the Oriental pupils. The Committee have agreed to the above-mentioned plan; the saving in salaries of masters considerably exceeds the actual cost of the maintenance of these gratuitous pupils; there is a greater facility in securing soundness of principle and sincerity of piety in young men so selected, and they can be more depended upon in working harmoniously with the heads of the Institution, so that none but kind Christian feelings shall pervade the whole community, which is a point of great importance.

† See in the Introduction the List of Students.

(the agent of the London Society for Promoting Christianity amongst the Jews, who zealously recommended the objects of our mission) to several of the respectable Jews. We were received with the most marked kindness and attentions; in two of the houses their wives waited on us themselves, attired in their rich and elegant Oriental costumes, and handed us coffee and sherbet, an honour, we ascertained, never paid but to visitors of high rank, the refreshments being usually brought by servants. In one house we found five most respectable Jews assembled to receive us; our conferences were long, and of the most interesting and satisfactory nature; all expressed a great desire to obtain education for their children. Having read aloud our Arabic Prospectus, they appeared greatly pleased, and even surprised, at the advantages the College offered, and several declared they would be most glad to send us their sons; two, especially, have each a boy about six or seven years showing great talent and love of study.*

Some of these Jews were men of high character for their learning, and all considerably enlightened on the subject of religion, confessing freely to us that they rejected the superstitions and absurdities of the Talmud, and that they would not object if their sons became Christians. They are men evidently inquiring, and in a state of transition from Judaism, but they said their wives were not so enlightened; one of the oldest remarked, in parting, that he hoped the wall of partition between them and Christians would soon be completely removed. When we told them how much English Christians loved their elder brethren, the Jews,—that it was pure love for them and their children that brought us several thousand miles from our own country to visit them, they appeared greatly pleased, and even affected. It is right to add, that they all seemed attached to Mr. Lauria, who was himself a learned rabbi, although young, and speaks better Hebrew

* These Jews have recently applied for the admission of their boys into the College, as paying pupils.

than most of them ; he is, evidently, a man of ability and learning, combining great tact and zeal, and is carrying on a good work in Cairo.* The number of Jews in this city, is about 3,000 ; the prejudices of some are lessened ; others are very bigoted ; a third portion, the poorest, form a sect called *Bible Jews* (Karaites) ; they assert that Jesus Christ was of their sect, and was unjustly put to death by the Pharisees.† They believe themselves to be descended from the ancient Jews of Egypt.

We visited the most respectable European merchants settled in Cairo (English and German) ; their number is small, and most are unmarried. We distributed many copies of the Prospectus of the College in English, Italian, and Arabic, and left a supply with our kind friend, Mr. Lieder, who willingly consented to act as the corresponding agent of the Committee for Cairo.‡ The British Consul, Dr. Wall, was also very zealous in promoting our objects, and procured us, as a gratuitous pupil, a young Copt, who had been for several years a clerk in his office.

We have seen, we think, enough to justify us in concluding that there will be no difficulty in procuring native pupils, and that the plan of the Institution is acceptable to the people of the East, and likely to become increasingly so every year. Its ultimate success, there-

* This gentleman has since been ordained by the Bishop of Jerusalem.

† The Karaites, or Jews who keep by the text of the Word of God and reject traditions, abound most in the Crimea, and hence some erroneously give that country the honour of originating the name. They are generally very ignorant, having no literature of their own. In the Crimea and Turkey they are said to repeat their prayers in Turkish. Their prayer-book is a beautiful compilation, being taken almost entirely from the Scripture, with some hymns ; and they do not omit any book of the Bible in the Scriptures, as some have asserted. The other Jews hate this sect more than they do the Gentiles.

‡ Mr. Lieder has been most diligent and successful in his efforts to promote the objects of the Institution, as is shown by the interesting letter received from Mrs. Lieder, inserted page 26.

fore, under the blessing of God Almighty, only requires, first, that the Committee should appoint persons duly qualified to conduct with success the different branches of education promised in the Prospectus; and second, that the Christians of this great and wealthy Protestant Empire, should generously contribute the funds required for the education, *free of expense*, of a large number of Oriental pupils, to be employed as NATIVE AGENTS, for the purpose of testifying to their long-neglected and degraded countrymen the unsearchable riches of the Gospel of the grace of God, and labouring in every other approved way for their social regeneration.

That the religious and intellectual welfare of a people is intimately connected with their social condition and domestic habits, is a most important truth, more distinctly perceived, probably, in our times, than at any former period. It is now well understood that filthy, ill-drained, and badly-ventilated dwellings, dirty clothing, and bad food, exert a corrupting and debasing influence upon the religious, moral, and intellectual faculties, and that this influence, unless removed, will tend to counteract all efforts to raise the character of a degraded people to a higher standard in the scale of religious, moral, and intellectual worth. Christianity and civilization always progress together, and any attempt to promote the spiritual regeneration of the nations of the East will naturally lead, also, to the amelioration of their social condition; so true is it, that "Godliness is profitable unto all things, having promise of the life that now is, and that which is to come." I, therefore, consider it desirable to give a brief sketch of the present state of the Egyptians with reference both to their spiritual and temporal welfare, as being necessary for the purpose of ascertaining correctly the nature and extent of the reforms to be accomplished.

The population of Cairo, which is considered to have decreased nearly one-fourth in the last thirty or forty years, amounts still to 240,000. There are about 10,000 Copts,

1,500 Roman Catholics, 500 Greeks, 150 Armenians, between 3,000 and 4,000 Jews, and 190,000 Egyptian Moslems. The rest are strangers from various countries.

THE COPTS; THEIR FORMER PERSECUTIONS AND
DOWNFALL.

The Copts, being the descendants of the ancient Egyptians, a more than ordinary degree of interest is attached to their past history and present condition. They are not, however, an unmixed race, the native Egyptians having, in former ages, intermarried with Nubians, Abyssinians, Greeks, Romans, and, lastly, with Arabs. According to the Arabic historian, Makrizis, the number of the Copts was about two millions at the period of the invasion of the Arabs, and that of the members of the Greek Orthodox Church was 300,000.

In the controversy which so violently distracted the Christian Churches in Egypt during the fifth and sixth centuries, the Monophysite or Eutychian tenets,* condemned by the general Council of Chalcedon, were embraced by the whole Coptic nation, as well as by the Abyssinians and Nubians, the sect receiving the general appellation of *Jacobites*. So implacable an enmity arose between them and the Melekites (called also Royalists), or Christians who adhered to the Greek Orthodox Church, that they never intermarried; and in order to be delivered from the unrelenting persecutions of their opponents, the Copts favoured the invasion of Egypt by the Moslem Arabs, and united with them in expelling the Greeks. They soon, however, discovered that they had to submit to a heavier yoke; for, notwithstanding the chartered privileges which had been granted to them, they experienced so many exactions seventy years after the conquest of the country by the Arabs, that they rose in arms, but were easily reduced with great slaughter. The monks

* See the section, "Outline of the Ecclesiastical and Political History of Egypt."

were each subjected to an annual tribute of a deenar (about thirteen shillings), and the collector having branded with a stamp of iron the hand of every monk whom he could find, cut off the hand of all persons of this order, whom he afterwards discovered without the mark.* These sufferings were a fearful retribution of the providence of God for their sinful alliance with the enemies of their Saviour. All the other Christians were likewise heavily taxed, some were beheaded, others beaten until they died under the blows, and their churches, pictures, and crosses, were generally destroyed.

These persecutions were frequently renewed in almost every century down to the accession of Mohammed Ali: and many cruel marks of degradation were imposed upon them. Being generally a people firm of purpose, and prone to intrigue, they were difficult to govern, and often incurred oppression by their own fault. In the ninth century they were compelled to wear garments and turbans of a deep black colour, and to carry a wooden cross of the weight of five pounds, suspended to the neck. Their churches were also given up to be plundered. In the thirteenth century another severe persecution took place at the instigation of fanatic Moslems, in which all their principal churches throughout Egypt were destroyed, and they were ordered to wear a blue turban, as they mostly continue to do at present. Another mark of degradation was that of not allowing them, or indeed any Christians or Jews, to ride through Cairo on horseback, being only permitted to ride asses or camels. A vast number of them, both in Upper and Lower Egypt, were driven by despair in that and the preceding centuries to embrace the Mohammedan faith, and many of their churches were converted into mosques. The Nubians, after alternately adopting the Jacobite and Melekite (or Greek) opinions, finally apostatized completely to the

* Lane's Modern Egyptians, and Jowett's Researches in the Mediterranean.

creed of the Moslems, and boast now that there is not a single Christian in their nation.

It was never the intention of the Arabs to exterminate the despised race of the Copts and abolish Christianity, for they found the superior intelligence and knowledge of the Christians much too useful in carrying on the business of government, and various branches of industry. The sole purpose of the oppression was to extort money.

THE COPTS ; THEIR PRESENT CONDITION AND RELIGION.

The Copts compose at present but a very small portion of the population of Egypt, though the vast number of ruined churches and convents found in various parts of the country show how numerous they were in former ages. In some districts in Upper Egypt there are villages exclusively inhabited by this race, and they abound particularly in the district called *Faium*, the Pithom of Scripture ; their number is now estimated at between one hundred and fifty and two hundred thousand. They are supposed to have derived their name from *Coptos*, once a great city in Upper Egypt, now called *Ckooft*, or *Gooft*, to which great numbers retired to escape persecution.

Since the adoption of the Arabic as the language of general intercourse before the tenth century, the Coptic has become a dead language, understood by very few ; but it is not entirely lost, being still used in their liturgy, and several of their religious books.

The people who are supposed to bear at present the greatest resemblance to the ancient Egyptians are the Nubians, and next to these the Abyssinians and Copts. "How are we astonished," observes Volney, "to behold the present barbarism and ignorance of the Copts, descended from the profound genius of the Egyptians and the brilliant imagination of the Greeks ! On the one hand the form of their letters and the greater part of their words demonstrate that the Greek nation, during the thousand years it continued in Egypt, has left

“ deep marks of its power and influence : but, on the other hand, the Coptic alphabet has five letters, and the language a number of words, which may be regarded as the remains of the ancient Egyptian.” It is said, moreover, to have some connexion with the Hebrew and Ethiopian, and it has received a mixture of Arabic. The Copt has, therefore, been justly considered as an Egyptian Greek.

The Copts were soon infected, as well as all the Christian Churches of the East, by the heresies with which the pure Scriptural doctrines of Christianity became corrupted, almost immediately after their first promulgation. With the exception of a small proportion, who profess the Romish or Greek faith, they belong, as before stated, to the sect called *Jacobites*, who maintain, in opposition to the Nestorians, that in Christ there is only one, though a compound nature. This keen, long-protracted, and fruitless controversy respecting the mode of union of the Divine and human nature in Christ so completely pre-occupied their minds and roused their worst passions, that their views of the fundamental truths of the plan of salvation became deplorably obscured. Their present religious system is a compound of false doctrines, idolatrous rites, and superstitious ceremonies. They hold the doctrines of baptismal regeneration ; justification by the Eucharist and other pious works, especially fastings and pilgrimages ; transubstantiation, confession, absolution, the invocation of saints, extreme unction, prayers for the dead, &c. Their principal ecclesiastical authorities, besides the Bible, are “ The Sayings of the Fathers,” “ The Liturgy of Basileus,” “ The Liturgy of Gregorius,” “ The Liturgy of Cyrillus,” and “ The Apostolical Constitutions ;”—these Liturgies are in the Coptic language—they have been translated by Renaudot, in his “ Collections.” A fragment of “ The Apostolical Constitutions,” in the Ethiopic translation, by Mr. Pell Platt, was published in 1834, by the Oriental Translation Fund, and they are printed also in

Arabic. The Copts have seven sacraments, namely, Baptism, the Eucharist, Confirmation, Confession, Ordination, Matrimony, and Extreme Unction.

The government of the Church is an exclusively ecclesiastical despotism, the Patriarch being the supreme head, and having the power of an absolute Pope; the other religious orders are, a Metropolitan of the Abyssinians, Bishops, Arch-priests, Priests, Deacons, Monks. The Patriarch resides at Cairo, but is called Patriarch of Alexandria, and occupies the chair of St. Mark, by whom it is supposed Christianity was introduced into Egypt and the See of Alexandria first ruled. The Patriarch is chosen from the order of monks, and is obliged to conform so rigidly to their rules, that, whenever he sleeps he is said to be awakened every quarter of an hour for prayer. Though a Patriarch may be chosen by his predecessor, he is generally appointed by lot, and always from among the monks of the convent of St. Anthony, situated on the eastern desert of Egypt, near the western gulf of the Red Sea. The Superior of the convent names eight or nine monks, and the first name drawn is elected. The Patriarch has the disposal of very considerable property, consisting chiefly of houses, and which can only be employed for religious purposes. When the Patriarch bids for the house of a Copt on sale, no other member of the body ventures to bid against him.

The Metropolitan of the Abyssinians is appointed by the Patriarch to retain his office for life. The Bishops are usually chosen from among the monks, though sometimes unmarried men, or widowers, have been elected to the office; their number is twelve. The Arch-priest is raised from the order of common priests. A priest must have been a deacon, must be without bodily defect, thirty-three years of age, have never married, or have married but one wife, a virgin, before he became a priest; the widow of a priest is not allowed to marry a second husband. The priests have no salary from the Church;

they must maintain themselves by their own industry, or else by alms. The same regulations are observed in the ordination of deacons, except that they may be admitted younger. The priesthood are consequently very poor and ignorant, and belong generally to the lower classes of society. The Copts do not believe the grace of apostolical succession to be transmitted in ordination by the imposition of hands, but consider the sanctifying power of the rite to rest in the anointing with the *meirun*, or holy oil of unction, which they suppose preserves the Divine properties imparted to it by the blessing of the Apostle Mark ; and a new stock is always added before the old is exhausted.

A period of severe probation is required of all applicants for admission into the monastic order. Besides making a vow of celibacy, they must perform in some sequestered convent in the desert such menial services as fetching wood and water, sweeping the rooms, waiting upon the monks, &c. The number of monks and nuns is considerable ; they lead a life of great austerity, and are obliged to wear woollen garments next the body ; they subsist chiefly on lentils, and eat meat only on feast-days. They are in general very poor, superstitious, and ignorant. Their regular convents are reduced to seven ; two, those of St. Anthony and St. Paul, in the Eastern desert, near the Red Sea ; four, including that of St. Macarius, in the Natron Valley, and one at Jebel-Koskam, in Upper Egypt. Besides these, they have a number of secondary monasteries, into which nuns are admitted as well as secular priests. Their churches amount to about two hundred.

It was in the hope of improving the character of the Coptic clergy that the Church Missionary Society established some years since at Cairo, on the recommendation of the Rev. Mr. Lieder, an institution in which a number of Coptic youths were boarded and educated for the priesthood. This was undertaken with the concurrence of the Patriarch, and would, no doubt, have been the

means of supplying a superior class of priests. When, however, the first youths had been duly prepared for ordination, it was found that they refused to enter the Church in consequence of no means of subsistence being provided for the clerical office. The institution was, therefore, given up, and it is hoped the previous plan of a day-school for Arab, Christian, and Jewish children will be resumed.

We visited one of the most ancient of the Coptic churches, near the ruins of old Cairo, which is held in the highest veneration, being built over an excavation, called the Grotto of the Virgin Mary. This grotto is so low, that a common-sized person would be unable to sit upright in it; and so small, that it would scarcely afford shelter to two persons. It is, however, firmly believed by the people, according to monkish tradition, to have served as a place of concealment for the Virgin Mary and the infant Jesus, during the period of their sojourn in Egypt; an adjacent spot is pointed out as the place where Joseph watched the Virgin; and a well, also, from which they procured water. I may here add as another example of the ignorant and superstitious credulity of the people, that on the site of Heliopolis, there is a very old sycamore tree, under which the holy family are said to have reposed, and to have been miraculously concealed from their pursuers, by the trunk of the tree opening and inclosing them. Not far from the tree there is also a well, supposed to have miraculously supplied them with water, and called by the Arabs the Fountain of the Sun.

The church is divided, as are all the large churches, into four or five compartments. The chancel (*Hey Kel*), containing the altar, is separated from the rest of the church by a high screen of panel wood-work, having a door in the centre, before which is suspended a curtain with a large cross worked upon it. The priests who officiate in the chancel, are attired in rich robes, and the whole of the service performed by them is in the Coptic

language, no other being allowed in this reputed holy place. At certain intervals, one of the priests comes out of the sanctuary, waving a censer containing burning incense among the people, and blesses each of them, placing his hand upon their head. The next compartment is allotted to the priests, vergers, and acolytes, who read and chant the services, and to the most respectable members of the congregation. It is also separated by a partition of lattice-work, having several doors of entrance. The adjoining compartment is occupied by the poorer members of the congregation, and the furthest one is appropriated to the women, and entirely screened from observation of the men, by a close lattice-work partition; pictures of saints are suspended upon the walls.

The men take off their shoes on entering the church, and first prostrate themselves before the door of the chancel, kissing the hem of the curtain; they then bow or prostrate themselves before one or more pictures of saints, and sometimes kiss the hands of some of the officiating priests. The priests in the compartment next the chancel read, chant, and intone services in Arabic and Coptic. The Gospels are read in Arabic, and generally listened to with attention by the people. The services are very long, lasting, with the administration of the Eucharist, from three to five hours, commencing generally at day-break; they are read or repeated by the priests standing; and while they sit down to rest for a few minutes, cymbals of various sizes and notes are beaten, in literal accordance with the words of the Psalmist, "Praise him with the loud cymbals." The congregation remain standing the whole time of the services; but many of them use wooden crutches, about five feet long, to lean upon when tired.

When the Eucharist is administered, each man comes to receive it at the door of the chancel; the bread, which is made in the form of small cakes, is administered moistened with the wine, the priests alone being allowed to drink the wine. The priest administers the Eucharist sepa-

rately to the women, in their compartment of the church. The chancel is in general brilliantly lighted by lamps, during the performance of Divine worship. The priests repeat a great proportion of the services in Coptic, by memory, without any correct knowledge of the language, which many can scarcely read. There is seldom any preaching, except during Lent. The behaviour of the congregation during the services, is in general very irreverent, the people often talking together, laughing and moving about; the conduct of the priests is, also, frequently the opposite of solemn; this is not surprising, considering the tedious length of services performed, partly in an unknown language, and in so rapid, listless, and formal a manner, as to be nearly unintelligible to the people, and little calculated either to instruct the head, or improve the heart.

In several particulars of their religious customs, the Copts appear to have imitated the Jews and the Moslems. They are enjoined by their Church to pray in private seven times in the twenty-four hours; they recite in their prayers portions of the Psalms in Arabic, and of a chapter of one of the Gospels; after which they say, in Coptic or Arabic, "Oh, my Lord, have mercy," forty-one times, some using a string of forty-one beads,—others counting by their fingers; they then add a short prayer in Coptic, or the Lord's prayer.

This rule of the Church is, however, only observed with any degree of strictness by a minority of the people; they are often seen repeating their prayers when walking, riding, or engaged in their ordinary vocations, and muttering them rapidly over, without the slightest appearance of devotion. They are thus taught to consider the act of praying as mere machines,—the service of the lip without any participation of the heart or the understanding,—to be all that is required from his rational creatures by an infinitely intelligent and loving Creator. Some of the strictest classes wash their hands and faces, and sometimes their feet, before public

worship, like the Moslems, and always face the East when praying.

THE COPTS; BAPTISM, CIRCUMCISION, FASTING, PILGRIMAGES, MARRIAGE AND FUNERAL RITES.

Baptism is administered to boys forty days, and to girls eighty days after birth, unless they should previously be seized with dangerous illness. The whole body is dipped three times in water, to which some of the sacred oil, *meirun*, dropped on the priest's thumb, has been added, and over which Coptic prayers are repeated with the sign of the cross. They believe that the Holy Spirit invariably descends upon the child; that if it die unbaptized, it will be blind in the next life, and the parents are obliged to do penance for their sinful neglect. Confirmation is performed with the holy oil immediately after baptism. *Extreme unction* is administered to the healthy after the commission of great sins, as well as to the sick and dying.

They fast every Wednesday and Friday, eating only fish, vegetables, and oil. They keep also four long and strict fasts in the year; one of which, at Easter, lasts fifty-five days. They abstain during these fasts from every kind of animal food, such as flesh, meat, eggs, milk, butter, and cheese. Each fast is followed by a festival, and the festivals exceed the fasts by three. Besides attending church services on these occasions, they feast and give alms. They abstain from eating swine's flesh, on account, they say, of the filthiness of the animal. The Copts consider a pilgrimage to Jerusalem incumbent upon all. They join in large caravans for the journey, keep the Passion Week at Jerusalem, and then proceed to bathe in the Jordan. *Circumcision* is very generally practised at the ages of two, seven, or eight years, and sometimes twenty or more; it is considered rather a civil than a religious custom.

The Copt women, as well as those of the other Christian

sects, veil their faces in public, in imitation of the Moslem women; and they never uncover their faces in the house in the presence of men, excepting that of their near relations. The Copts pursue, also, the same course as the Moslems in contracting marriages: viz., women are employed as professional match-makers, who bring a description of the personal appearance of each party to the other, and negotiate all the private conditions of the union, the man having scarcely ever obtained a sight of the face of his intended wife, until after the wedding. The choice is sometimes made by the female relatives. Girls marry as young as twelve or thirteen, sometimes even at *ten*, and few remain unmarried after sixteen years of age; they are often betrothed much younger. The marriage festivities, among the middle and higher classes, usually last seven or eight days. On the evening of the last day, the bride is accompanied by her relations and friends in a procession, followed by musicians and persons carrying lights, to the house of the bridegroom.* They proceed from thence to church, in two separate parties, and return after the ceremony, to partake of a concluding festivity. The following part of the marriage ceremony, adopted also by some of the other oriental Christian Churches, is deserving of notice. . After having blessed and returned the wedding rings, the priest places a crown of gold upon the heads of the bride and bridegroom, and a sash over the shoulder of the latter, which ceremony is called the *crowning*; the crowns belong to the church, and are taken off when the parties leave, but the bridegroom wears the sash until his return home, where it is taken off by the priest. The bestowal of a "crown of life," "of righteousness," and "of glory" upon the believer, is frequently alluded to in the Scriptures, as forming a part of the final completion in heaven of the spiritual union or espousal of his soul with his Saviour at the marriage supper of

* A description of these processions is given in the account of the customs of the Mohammedans, page 42.

the Lamb. New-married couples among the Jews wore crowns upon their wedding-day, and in Cantic. iii. 11, the spouse invites her companions to see King Solomon with the crown wherewith his mother crowned him on the day of his espousals.

The funeral ceremonies of the Copts have likewise much resemblance to those of the Moslems. The corpse is carried in a coffin, followed by wailing-women; and these are hired for three days, to continue their lamentations in the house of the deceased. The Copts of both sexes visit the tombs of their relatives three times a-year. They pass the night in houses in the burying-ground, the women in the upper, and the men in the lower rooms; and in the morning, they kill a buffalo or a sheep, and give its flesh with bread to the poor. This has all the appearance of an expiatory sacrifice, perpetuated, probably, from Heathen times; but they do not distinctly admit this interpretation of the ceremony.

THE COPTS; THEIR EDUCATION, OCCUPATIONS, CHARACTER,
AND FUTURE INFLUENCE.

The Copts have schools, but for boys only; the girls being left so wholly uneducated, that very few can read. Portions of the Psalms, Gospels and Epistles, are taught in Arabic, and also portions of the Gospels, Epistles, and Liturgy in Coptic. They do not, however, learn the Coptic language grammatically; and it is said that there is not a Copt to be found, who can speak or write it correctly. The instruction in the schools is conducted by ignorant teachers, and consists in a mechanical exercise of the memory, without any cultivation of the other mental faculties. The consequence is, that the people mostly repeat the Scriptures, without understanding them, and have only a superficial knowledge of other subjects.

Most of the Copts in the towns are secretaries, accountants, or tradesmen; those in the villages labour in the fields. The Copts are reckoned more skilful than

the Moslems, and are usually engaged in industrial pursuits, as merchants, goldsmiths, jewellers, architects, carpenters, &c.; many are employed in Government offices, and especially to keep the registers of taxes in the villages, an office called *mallim*, which signifies teacher, or master. Their domestic habits are perfectly oriental, as regards the hours of their meals, manner of eating, &c. They are much addicted to sensual enjoyments, passing their leisure hours with their pipe and coffee, and some are said to indulge in the use of brandy to excess, at all hours of the day. Each male adult pays a tribute to the Government, besides the income-tax, which they pay in common with the Moslems; they enjoy, however, the great immunity of being exempt from military service, as are all other Christians and the Jews. The Copts who are employed as clerks and scribes are generally distinguished by wearing in the girdle at their side a "writer's inkhorn," having at one end the inkstand, and containing in the shaft some reeds, used instead of pens, a pair of scissors, a penknife, and an ivory instrument, on which the reed is laid to be nibbed; they write holding the paper on their knee, or on the palm of the left hand. The inkhorn is always a mark of superior learning, and is worn also by the educated Moslems.

The character of the Copts presents some unfavourable features, as is generally the case with people who have long been the victims of oppression. They are said to be of a sullen temper, great dissemblers, and domineering or cringing, according to circumstances; keen in the pursuit of worldly gain, very ignorant, and extremely bigoted,—having been remarkable throughout their history, for their bitter hatred to all other Christians.* While the pure principles of the Gospel have always had the effect of improving and sanctifying the character of man under severe persecution,—the tendency of a false Christianity, under similar circumstances, has ever been to corrupt and

* Lane's *Modern Egyptians*, vol. ii., p. 335.

degrade it, by allowing free course to, and even stimulating his revengeful and other malevolent feelings.

The Copts are no longer, however, the despised and degraded race, in the eyes of the Moslems, that they were in former times, the enmity of the followers of Mahomet to Christianity being very much softened. Their literary attainments, though small, being superior to those of the Arabs, have caused them to be found extremely useful in conducting the business of the Government-offices, and to be looked upon by the people generally as the learned men of the land. Some of them were raised to the rank of Beys after the accession of Mohammed Ali; and the persecutions which they, in common with the Arabs, have suffered occasionally from the Turks, have created a certain sympathy between them, increased by the feeling that they are the most ancient inhabitants of the country. What an unspeakable blessing might a revival of pure religion among the Copts render them, under these circumstances, in the land of Egypt. May they not be destined, in the providence of God, to be the instruments used for the restoration of His promised forgiveness and favour to this justly punished but long-afflicted nation? —“And the Lord shall smite Egypt: He shall smite and heal it: and they shall return even to the Lord, and He shall be intreated of them, and shall heal them.” (Isa. xix. 22.)* The foregoing remarks on the great importance of labouring for the improvement of the Copts are confirmed by the following extract from an official Report of Dr. Bowring, addressed to Lord Palmerston, and presented to both Houses of Parliament in 1840:—

“The influence of the Copts is undoubtedly an increasing influence, and they will probably occupy no small part of the field in the future history of Egypt. Theirs have been centuries of cruel sufferings, persecutions, and humiliations. In the eyes of the Turks, they have always been the Pariahs of the Egyptian people;

* See also the same chapter, verses 19—25.

“and yet they are an amiable, pacific, and intelligent race, whose worst vices have grown out of their seeking shelter from wrong and robbery. A certain sympathy, perhaps the result of common sufferings, exists between the Copts and the Arabs. They are the surveyors, the scribes, the arithmeticians, the measurers, the clerks,—in a word, the learned men of the land. They are to the counting-house and the pen, what the Fellah is to the field and the plough. . . . In the manufactures of the Pasha, many of the Copts are employed as handloom weavers. . . . A great many of them are employed in public offices.” The Copts are beginning to occupy situations formerly held exclusively by the Turks, whose number in Egypt being only about 20,000, is greatly inferior to that of the Copts.

There are already two Coptic youths receiving a good education, *free of expense*, in the Malta Protestant College, and it is the earnest desire of the Committee to increase considerably the number, in order to train up a large and efficient NATIVE AGENCY capable of promoting, with the Divine blessing, the regeneration of their countrymen. The education must be FREE, because the resources of all the natives, except a very few, are wholly insufficient to enable them to pay. The following extract of a letter from Mrs. Lieder, a true missionary fellow-labourer with her husband at Cairo, shows the intense desire that has been awakened in Egypt to take advantage of the College for education; and yet the Committee will be under the painful necessity of continuing to reject all these urgent and touching appeals, until British benevolence shall have supplied them with the funds required for the admission of a larger number of ORIENTAL FREE PUPILS: *—

“Cairo, 1850.

“How glad we are to hear that your Christian and

* An account of the Oriental pupils and their studies will be found in the Introduction.

“ philanthropic plans have been so well received by the
“ native Churches. We have the strongest evidence of it
“ here, where Orientals of all classes are eagerly seeking
“ the aid and advice of Mr. Lieder, how, and when, to
“ send children to Malta: even the ever-zealous Maho-
“ metans. But what is most strange, the Roman Catholics
“ with the fullest knowledge that it is Protestant truths
“ their children will receive, yet for all that, seek out in
“ good earnest the liberal aid of St. Julian's. The spirit
“ which originated your Eastern tour was wisely con-
“ ceived, and must have a providential result. To see,
“ and be seen, was a certain way of gaining confidence,
“ and ensuring to the College the goodwill of the various
“ patriarchs and bishops, with the rest of the ecclesiastical
“ dignitaries in these parts. It is a difficult matter, I
“ know, from long experience, to overcome the prejudices
“ of Oriental Churchmen; therefore, to us, your success
“ seems wonderful. Nor had our most sanguine expecta-
“ tions, when last we saw you, come up to the reality,
“ so numerous are, and have been the applications from
“ Christians of all the mixed creeds that dwell in this
“ modern Babylon, besides Jews and Mahometans not a
“ few. How many earnest appeals have been laid before
“ Mr. Lieder, some of them of the most desirable, yea,
“ touching character; several left the *house in tears*, so
“ much were *they disappointed in not being able to enter the*
“ *Malta College*, owing to the deficiency of their means.
“ All of these youths are seeking knowledge, and most
“ of them gifted with several languages. Yet what could
“ Mr. Lieder do but reject them till he hears further
“ from you? It is clear that the idea of the Malta
“ Institution is taking fast hold on the minds of the
“ Orientals, and the positive necessity of education is
“ becoming more and more clear to their understanding.
“ The signs of the times are also favourable for your
“ benevolent and truly Christian purposes. Within a few
“ months most, if not the whole, of the scholastic founda-

“ tions established by Pasha Mahomet Ali have been dismissed. Each, as it was disbanded, was said to be so with a view to its more efficient reorganization. But not in one instance, although anxiously wished for, have we yet seen an attempt at reform, or reorganization.”

ROMAN CATHOLICS, GREEKS, AND ARMENIANS.

The foregoing account of the religious doctrines and ceremonies, and of some of the domestic customs of the Copts, will apply generally to the other Christian sects, with the exception of circumcision, abstaining from swine's flesh, and some unimportant differences in their religious ceremonies, which will be noticed hereafter. They have all become deeply ignorant of the fundamental truths of salvation; and their priesthood are indifferent, or opposed, to the circulation of the one only source of Gospel light, the Word of God; they deny the laity the right of private judgment on religious questions, keeping them in a state of complete spiritual bondage.

The Roman Catholics (Latins) have two *Terra Santa* convents, occupied by Franciscan monks, and in relation with the superior convent at Jerusalem; they have one, also, belonging to the *Propaganda* (Jesuits), which extends its jurisdiction to the four convents of Upper Egypt; there are schools and a library attached to two of the convents in Cairo. The following is the last official account of the state of these Churches, taken from the Report of the Society for the Propagation of the Faith in 1844:—“ A new Delegation Apostolic embraces Egypt and Alexandria, (sees opened under the care of the congregation of St. Vincent), a College, and a house of Sisters of Charity. The Fathers Minor preserve these schools and hospitals, and the presence of the Latin clergy sustains the piety of the united Copts.” The Latinists are principally found at Cairo and Alexandria, but there are few natives of the country belonging to their communion.

There are only a few members of the Greek-Catholic Church in Egypt. They have a bishop at Cairo, who acts as the representative of the Greek-Catholic Patriarch of Alexandria, a see which is combined with those of Antioch and Jerusalem. A small number of Copts have also joined the Roman Catholic communion.

The orthodox Greek Church has only two or three thousand members in Egypt, ruled by a patriarch at Alexandria and a bishop at Cairo. It is in possession of all the convents in Arabia Petræa, including St. Catherine's Monastery at Mount Sinai, which, with the lay-assistants, contains a community about twenty-three in number; they belong, as all the monks of the Greek Church, to the order of St. Basil. The priests and monks are very ignorant, and destitute of spiritual religion, as is apparent from the cold formalism of their idolatrous ceremonial; they are indifferent also to the dissemination of the Gospel, for they have suffered great numbers of the people who formerly belonged to their communion to apostatize to Mohammedanism. The multiplicity of their daily Church services leads them too generally to dispense both with private prayer and the study of the Scriptures. The laity are very ignorant and bigoted, and chiefly employed as artisans. A full account of the doctrine and discipline of the Greek Church will be found in other sections of the Journal.

The Armenians only number a few hundred, and have, as already stated, a bishop at Cairo under the rule of the titular patriarch at Jerusalem.

SECTION II.

The Mohammedans—Religious Ceremonies—Dervises—Daily Worship, Sabbath—Prayers, Alms, Fasts, &c.—Marriage, Divorce—Circumcision, Funeral Rites, Prayers for the Dead—Mohammedan Creed—Charms, Magic, the Evil Eye, Astrology—Education and Learning—Fine Arts, Music, Dancing, &c.

WE accidentally had an opportunity of witnessing some of the more remarkable and superstitious ceremonies of the Moslem worship. An account of one of these singular exhibitions, will tend to illustrate the state of mind of the followers of the Prophet on the subject of religion. Opposite the house in which we resided was a small mosque, containing the tomb of an ancient saint, held in high veneration. The building having for some time been allowed to get out of repair, a part of the roof had fallen in, through which we had from our window across the narrow street a view of nearly the whole interior of the mosque. The annual festival on the birth-day of the saint was kept on this occasion.

The festival began about ten o'clock at night, and lasted till the morning call to prayer at day-break. The mosque was brightly illuminated with coloured lanterns of wood and paper containing small glass lamps; the street in the vicinity was also partially lighted in a similar manner, as well as some coffee and provision shops; and there was a numerous collection of people inside and about the mosque, consisting mostly of men. The ceremony commenced by a procession, consisting of the Sheikh, Imáms, Dervises, and people, along the street, many of them carrying long poles, having several lamps attached at the upper end, or

else wooden lanterns. After they had entered the mosque, the Dervises, about fifteen in number, sat down cross-legged on matting, in an elliptic circle, and the people stood or sat closely round them. At one end of the mosque were the Sheikh, Imám, and moon-'shids (or singers of poetry), and near the circle sat a player on a kind of small flute.

The service commenced by the recital of a prayer called "El-Fa'thhah," in a slow, solemn chant, in which the whole assembly joined. After a few minutes' silence the Dervises began their special exercises, termed the *Zikr*, by chanting, in a slow measure and very low tone, the words, "La' ila'ha, il'la-llah" (there is no deity but God), bowing the head and body twice in each repetition of the words; after continuing this for about a quarter of an hour, they repeated the same words to the same air for about an equal space of time, but in a quicker measure and with corresponding quickened motions; during this the moon-'shids and Imám sometimes sung to a variation of the same air portions of an ode in praise generally of the Prophet;—the effect of the soft melody of this ode, contrasted with the hoarser voices of the Dervises, was at times pleasing.*

The Dervises then repeated the same words to a different air, beginning, as before, in a slow whisper, raised gradually to louder tones, with very rapid motions of the head and body. They next rose on their feet in a circle, repeating the same words in very hoarse tones, laying the emphasis chiefly upon the word "La'" and the first syllable of "Al'lah," which were uttered with great vehemence; each turned his head alternately to the right and to the left, bending also the body at the repetition of these syllables. The rapidity of their motions and ejaculations was gradually increased until they became appa-

* Mr. Lane has made a translation of several verses of these odes, showing them to have some resemblance to the Song of Solomon.

rently frantic with excitement, several of them jumping and throwing about their bodies in all directions; others, overcome with their intense exertions, were panting and gasping for breath, uttering the most unearthly and horrible sounds, and sinking down from exhaustion, bathed in perspiration. The quickness of their motions and vehemence of their ejaculations seemed to be regulated in some measure by the chant of the moon-'shids and Imám, who lowered their voices when the Dervises began to appear exhausted, and urged them on again by raising their notes after they were somewhat rested.

During these performances, one of the spectators who had joined the circle became highly excited, throwing about his arms and body, looking very wildly upwards, and ejaculating the words, "Al'lah! Al'lah! la' la' la' lah!" with extreme vehemence. In a short time his voice became extinct, his strength exhausted, and he sank down on the floor violently convulsed and foaming at the mouth; it was a fit of epilepsy, and he was considered by the assembly to be possessed, or *melboo's*, like the demoniacs mentioned in the New Testament. Such occurrences are very frequent during these services.

When these performances had lasted about two hours they were completely suspended for some time, the actors taking coffee, and smoking; and the suddenness with which they subsided from the highest pitch of excitement into their ordinary dignified gravity of manner was very remarkable. After a short rest they resumed the *Zikr*, and continued the same frantic performances till day-break. They are enabled by habit to persevere in these exercises a surprising length of time without intermission. We were kept sitting up nearly all night, for it was impossible to sleep in the hearing of their wild groanings and howlings.

There are several orders of Dervises, each having its ruler, or Sheikh; some devote themselves entirely to religious exercises, while many others obtain their livelihood

by engaging in trade, and even in the most menial employments; for there are a considerable number belonging to the lower classes. Those who confine themselves entirely to the offices of religion are held in great veneration by the common people, and have recourse to a great many cunning and clever devices in order to obtain a reputation of superior sanctity and of being gifted with the power of working miracles. They are employed to charm away serpents from houses, to sing at funeral-processions and at all the religious festivals. Some pretend to thrust iron spikes into their eyes and bodies, to eat glass and live coals, to pass swords through their bodies and packing-needles through their cheeks, without any pain or injury; others can handle, and even devour, with impunity live venomous serpents and scorpions; but they take care to secretly extract, beforehand, the fangs of the serpents and the poisonous sting of the scorpion. They obtain their subsistence by alms, and some are very impudent beggars and depraved characters. Others live in monasteries, or prophets' houses, generally attached to mosques.

While it is a well-established fact that, under a state of high excitement, the human frame can become surprisingly tolerant of pain, yet a great deal of dexterous sleight-of-hand jugglery is no doubt practised in these exhibitions. Such have ever been the cunning devices of a corrupted Priesthood, as is fully exemplified in the present day by the pretended miraculous exhibitions of winking pictures of the Virgin Mary, bleeding statues, &c., got up by the Popish priests. The public are fully aware that feats apparently quite as marvellous are continually accomplished by our professed wizards and jugglers. There are, however, some highly fanatical devotees among the Der-vises, who, like the Priests of Baal and the Fakirs of the Hindoos, torture their bodies in order to gratify their pride by the notoriety which they in this way acquire.

It is not an uncommon result of the violent excitement attending their religious exercises, to cause them, after

some time, to be affected with epilepsy, insanity, or idiotcy. This is probably one reason of the great number of lunatics and idiots seen in the streets of Cairo; they are held in special veneration, under the belief that their insane conduct is the result of their souls being already in heaven, or else wholly absorbed in devotion. They sometimes go about almost entirely naked, or dressed in patched-up and grotesque apparel. It is not uncommon for impostors to affect insanity for the purpose of obtaining alms.

Our blessed Lord has declared, that "God is a Spirit, to be worshipped in spirit and in truth;" and the severe displeasure of God is continually denounced in His Holy Word against the idolatrous Heathens, for seeking to propitiate His mercy and favour by subjecting their bodies to privation or pain, and by substituting carnal sense-exciting ceremonies for the work of His Spirit and truth in the soul. The ceremonies that have been just described were a frightful exhibition of impiety and fanaticism, and the belief that such forms of grossly carnal worship can be acceptable to God, only proves what degraded and revolting conceptions men form of the character and attributes of the Deity, when they depart from the revelation He has given of Himself in his Holy Word; for the scenes witnessed on the night in question were assuredly of a demoniacal character, and such as could only be acceptable to a being of an infernal nature.

The ordinary daily worship of Mohammedans is not characterized, however, by any undue excitement, but is conducted with the calm, grave, and devotional demeanour peculiar to Moslems, who are generally a superstitious people. There are no images, statues, or altars, in the mosques; the walls are whitewashed, sometimes partially lined with marble, or with various devices in stucco, or ornamented with sentences from the Koran painted in scrolls and friezes. A mosque generally consists of four porticos surrounding a square open court, in the centre of

which is a tank, or fountain, for the ablutions used previous to prayer; one side of the building always faces Mecca, and the portico on that side being the principal place of prayer is generally the largest; in the centre of its wall, marking the direction of Mecca, is a niche, and to the right of this niche is the pulpit. In the fore part of this portico there is generally a platform, surrounded by a parapet, and supported by columns, and near it are one or two seats, with a desk to bear a volume of the Koran. The pavement is covered with matting. Many of the mosques contain, also, the tombs or relics of eminent saints.

Friday is set apart as the day more especially devoted to religious duties, or the Moslem Sabbath: the reason assigned is, that Adam was created on the Friday, and they begin their Sabbath, like the Jews, on the previous evening at six o'clock. A portion of the day only is occupied in public worship, the usual worldly pursuits being carried on during the remainder. The public services on Friday begin at noon, and, besides the usual prayers, there are additional ceremonies performed, including the reading or reciting of parts of the Koran from the reading-desk, and the delivery of sermons from the pulpit by the Imáms. Although these religious services are performed with gravity and decorum, they appear to be mostly empty forms without feeling, judging from their little practical influence upon the lives of the people.

The Mohammedan religion is an inconsistent, incomprehensible union of things carnal and spiritual. It bears a resemblance, in this respect, to Romanism; for, while its doctrines and ceremonies are derived partly from the Old Testament, as those of Romanism are from the New Testament, they have in both cases been greatly overlaid and corrupted by the false philosophy and idolatrous practices of the Heathens; so that Mohammedanism may not

inaptly be defined Judaism Paganized, and Romanism Christianity Paganized. But Romanism is more pernicious than Paganism, because it beguiles men into gross idolatry, and offers soul-destroying error for their acceptance, under the disguise of Divine truth.

All the patriarchs and holy men of the Old Testament are held in the highest veneration by Mohammedans, and they preserve with such jealous care the tombs of Abraham and Sarah in the mosque erected over the cave of Machpelah at Hebron, that they will seldom permit a Christian to approach it. Like the Jews, they very strictly observe the rite of circumcision,—hold some animals to be unclean, abstaining especially from the flesh of swine,—and sacrifice animals as votive offerings to the Prophet and their saints. Although the Koran declares that believers will be admitted into paradise only by the mercy of God, and not for their own merits, yet the Moslems, like the Romanists, practically assume that their own meritorious works, together with the intercessions of their numerous saints, will have some share in procuring their acquittal. Almsgiving, fastings, and pilgrimages, constitute, as in the Romish Church, a large share of their religious duties, and they believe, likewise, in a purgatory.

The sensual character of the Mohammedan religion is particularly exhibited in the belief of its followers, that the happiness of Paradise consists in the indulgence of the appetite by most delicious meats and drinks, and, above all, by the company of the girls of Paradise, whose eyes are very large and entirely black, and whose stature is equal to that of a tall palm-tree, or about sixty feet, which was the supposed height of our first parents. A religion appealing in this way to the imagination and passions, in a people of peculiarly excitable and lively temperaments, and whose minds are wholly uncultivated, must necessarily lead to fanaticism. It is not, therefore,

surprising that Moslems, especially the lower orders, should be extremely bigoted and intolerant, and easily excited to the commission of acts of sanguinary ferocity in the name of their faith.

THE MOHAMMEDANS; PRAYERS, ALMS, FASTS, FESTIVALS,
PILGRIMAGES.

The most important religious duties are prayer, alms-giving, fasting, and pilgrimage. As it is believed that PRAYER will not be accepted from a person in a state of uncleanness, the prescribed preparatory ablutions of the hands, arms, face, head, neck, and feet, accompanied with the utterance of short prayers, are never omitted. There are other partial washings which all Moslems perform on certain occasions as religious acts, even though they neglect prayer. They are allowed to use sand or dust when they cannot procure water.*

Prayer is required five times in the course of the twenty-four hours;—at sunset, when it is quite dark, at daybreak, at noon, and mid-time between noon and

* The character of a religious obligation attached to the habitual use of ablutions and warm-bathing in the hot climates of the East, by insuring constant attention to this important means of cleanliness, greatly contributes to the preservation of public health. The cooling and soothing effects of their warm baths, accompanied with general frictions with a glove of camel's hair, after the body has been well soaped, are felt by all who have used them to be both a great benefit and luxury. The public baths are admirably constructed and managed. An interesting passage of Scripture is explained by the following circumstance connected with their arrangements: after the bath has been completed, as the feet are usually soiled in returning to the dressing apartment, they are again washed; our Saviour's words to Peter, "He that is washed needeth not, save to wash his feet, but is clean every whit,"¹ are thus fully explained. A useful warning may be derived from this passage to take heed lest, after we have been thoroughly cleansed from the guilt of sin, "in the fountain opened for uncleanness," our daily walk in the paths of life be again defiled.

¹ John xiii. 10.

sunset. There are two other calls to prayer during the night, for those who wish to perform supererogatory acts of devotion. The hours of prayer are announced by men called *Moo-ed'dins*, who summon the people to their devotions from the minarets by a chant sung in loud, deep-toned voices, the effect of which is generally solemnizing. Many of the lower orders say their prayers in the mosques, but those who have a comfortable home say them in their houses. There are few, however, who do not sometimes neglect the duty, and others who seldom perform it. The average time occupied in repeating all the prayers enjoined in the twenty-four hours is thirty minutes, allowing six minutes for each call to prayer. The prophet pronounced it better for women to pray in private, so that they scarcely ever attend the mosques; and when any of them do, they stand separate from and behind the men. But it is generally reported that very few women pray at all, even at home.

Certain ALMS are prescribed by law, and called *Zek'ah*; others are voluntary, called *Sud'ackah*. They are to be given once a-year, generally in the proportion for cattle and sheep, of one in forty, or two in a hundred and twenty; of camels, for every five a ewe, or for twenty-five, a pregnant camel; and of money or merchandise, the fortieth part. This tax corresponds in principle with that levied under the English poor-law.

The strictest and principal FAST, is that of *Rum'ada'n*, the ninth month of the year, during the whole of which all Moslems are commanded to fast every day from day-break (about two hours before sunrise) to sunset. They must abstain from eating, drinking, smoking, smelling perfumes, and every unnecessary bodily pleasure or indulgence,—even from intentionally swallowing their spittle. The absence from drinking, when *Rum'ada'n* falls in summer, is extremely painful; and the same must be the case, in all seasons, with the abstinence from smoking, considering how enslaved they are to this

pernicious habit. The people sit down to their first meal soon after sunset; though not a few have first recourse to the pipe and a cup of coffee, or a glass of sherbet. The last meal is taken towards morning, as the fast must be recommenced twenty minutes before the prayer at day-break. Many pass the whole night in visits, or in coffee-houses, listening to music and story-tellers; this is especially the case with the rich, who can afford to sleep all day. The injurious influence upon the health, and still more upon the morals, of this conversion of night into day for a whole month, can easily be conceived. The encouragement given to the entire population, especially in towns, to be roving about in the dark, affords fearful temptations to every species of iniquity.

Sick persons, soldiers in time of war, and pregnant women, are exempted from observing the fast during *Rum'ada'n*, but expected to keep it some other month. Many of the wealthy classes are reported to eat and drink in secret, though the fast is kept with superstitious rigidity by the multitude, and is often fatal to the delicate and sickly. There are some other days on which the more devout Moslems observe a voluntary fast.

There are two GREAT FESTIVALS in the year, besides a number of minor ones observed in honour of eminent saints, and especially on the following occasions;—at the commencement of the year, on the departure and the return of the caravan of pilgrims from Mecca, at the rise of the Nile, and on the opening of the canal of Cairo, &c. The minor of the two great festivals immediately follows the expiration of the *Rum'ada'n* fast, and lasts three days. This is a time of general rejoicings and feasting, intermixed with religious services. All, except the very poorest, dress themselves in new clothes; friends meeting in the mosques or streets congratulate and kiss each other; presents are also given to servants. It is the custom (as with the Copts and Greeks) on one or more days of this festival, for the members of most families, and especially the women, to

visit the tombs of their relatives. They carry palm-branches, or sweet basil to lay on the tombs. They are also provided with bread, dates, and other kinds of food, to distribute to the poor, who assemble on such occasions in great numbers. Tents are sometimes pitched over the tombs; and in many private burial-places there are houses in which the women pass the night. The vicinity of public burying-grounds often resembles at these times a large noisy fair; swings and whirligigs being erected, as well as tents, in which dancers, reciters, and jugglers amuse the idle crowd. Such proceedings, besides being glaringly inconsistent with the respect and sorrow due to the memory of the dead, are known to encourage dissipation and profligacy.

The second of these public rejoicings, called the *Great Festival*, takes place on the tenth of the last month of the year. Like the former it lasts three days, during which nearly the same customs are observed, including that of visiting the tombs. The only circumstance in which they differ, is that of offering on the first day an animal sacrifice, this being the day on which similar sacrifices are offered by the pilgrims at Mecca. This is a religious rite, performed by nearly all who can afford the expense, and large flocks of sheep and buffaloes are provided for the occasion.

Every Moslem is enjoined to perform, once in his life, the PILGRIMAGE to Mecca and Mount Arafât, unless prevented by poverty or bad health. Those, however, belonging to the *Hhan'afee* sect, are allowed to send a deputy, paying his expenses. When a Moslem has gone round the *Ka'abeh* at Mecca, seven times, kissing each time the black stone,* and has visited Mount Arafât, six hours distant, on which Abraham is believed to have offered up his son, he then has a right to the title of

* The Moslems assert that this stone was originally white, and brought down from heaven by the angel Gabriel at the Creation; but that it became black in consequence of the sins of mankind.

pilgrim, or *El-hhagg*. The pilgrims wear on their journey out a coarse dress, and are partly barefooted and bare-headed, though some carry umbrellas; they keep on this costume until they have completed the performance of the prescribed ceremonies. On the last day, each pilgrim offers up a sacrifice of one or more male sheep, he-goats, cows, or female camels; they shave also their heads, and clip their nails. Part of the flesh of the victims is given to the poor. This sacrifice is in commemoration of the sacrifice of the ram by Abraham, instead of his son, whom the Moslems generally believe to have been Ishmael, and not Isaac.

THE MOHAMMEDANS; MARRIAGE CEREMONIES, DIVORCE.

Marriages are contracted, as described in the account of the Copts, through the medium of deputies, who are either the nearest female relatives, or else professed match-makers. Parents may betroth their daughters, and marry them to whom they please, without their consent, before the age of puberty; but after that age, the daughters may choose for themselves, and appoint a man to negotiate the marriage. The bridegroom can scarcely ever obtain even a glance at the face of the bride before the ceremony. The giving of a dowry by the bridegroom is indispensable. Marriage has become perverted in this way into a mere sordid money transaction, without the possibility of the existence of any previous special attachment between the parties. It is not surprising, under such circumstances, that marriages should, in a large proportion of cases, prove unhappy. This has introduced the custom of a facility and frequency of divorce, most ruinous both to the welfare of the children, and the morals of the parents.

The husband has only to say to his wife, "Thou art divorced," and she must, as before stated, return to her relations or friends. A man may divorce his wife twice, and receive her again, without the performance of any ceremony; but he cannot legally take her back after a third divorce, until she has been married and divorced by

another man. It not unfrequently happens, however, in such cases, that the husband bribes some poor man to marry his former wife, on the express condition of his divorcing her soon after the performance of the ceremony; instances have occurred, in which the hired husband has broken this condition, and kept the wife. There are not a few Moslems, who are known in the course of ten years to have married as many as twenty or thirty wives; and women, also, who have been wives to a dozen or more men.* The marriages of widows are negotiated with less ceremony than those of virgins.

The preparations and festivities of a marriage last from eight to ten days, concluding on the eve of either Monday or Friday. The day before the last, the bride goes in a public procession to the bath; the procession is headed by a party of musicians, with hautboys and small drums; after these come men carrying the linen and bath utensils, bottles of rose-water and orange flower-water, which they sprinkle on the passengers; a vessel in which aloes-wood and other aromatic substances are burning; there is, also, a man carrying a leather bag of water, for those who wish to drink. The bride's married relatives and friends follow next; and then a number of young virgins, wearing white shawls; then comes the bride, walking under a canopy of gay-coloured silk, carried by four men, and open in front; the bride is covered with a shawl, generally of red cashmere, concealing her whole person; she carries on her head under the shawl, a small pasteboard crown; her rich dress and jewels are thus concealed from the view of the public, excepting one or two ornaments fixed to the shawl over the forehead; a few of her female relatives accompany her within the canopy. In hot weather, a woman is employed in fanning the bride with a black fan of ostrich feathers, walking backwards. The procession is closed with musicians, and moves on slowly. Female singers are sometimes hired, who sing songs on the subject

* Lane's Modern Egyptians, vol. i., p. 251.

of love, not always very modest. Burning aromatic substances, and sprinkling the bystanders with perfumes, recal the words of the Psalmist, "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."*

These processions often take place late in the evening during the hot season, when the virgin bridesmaids, and other attendants, carry lamps and torches, which are every now and then fed with fresh oil. The young virgins usually watch for the return of the bridegroom from the bath, or go to meet him, or enter in with him to the marriage, and then the door is "shut." The guests are clothed in wedding-garments. Evident traces of these usages are seen in our Lord's Parable of the Ten Virgins,† which is typical of his meeting with his waiting Church, at the marriage supper of the Lamb.‡

On the last day, the bride proceeds in a similar procession to the house of the bridegroom; with the addition frequently of two swordsmen, having no clothing but their drawers, and engaging at the head of the procession in a mock combat; or else two Fellahs playing at single-stick, and keeping time with the music. Conjurors are sometimes engaged to amuse the people by exhibiting their tricks; and muskets are fired, also, in honour of the occasion. The bridegroom also proceeds the last day in a procession to a mosque, to perform the evening prayers, and then returns home to meet the bridal party. His procession stops frequently on the way, in order that he may receive the congratulations of his friends, a custom which calls to mind the words of the apostle, "The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice."§ Marriages are sometimes concluded by the mutual consent of both parties, without any ceremony or festivity; and the mere sentence, "I give myself up to thee," pronounced by

* Psalm xlv. 8.

† Matt. xxv. 1.

‡ Rev. xix. 7.

§ John iii. 29.

a woman to a man who offers to become her husband, even without the presence of witnesses, if none can be found, renders her his legal wife, if arrived at the age of puberty.

THE MOHAMMEDANS; CIRCUMCISION, FUNERAL RITES.

There are several private festivities on the birth of every child. The mother is considered impure for a certain period, (generally forty days, as prescribed to the Jews in Leviticus,) at the expiration of which she goes to the bath. Previous to the performance of the rite of circumcision, the boys are publicly paraded about in a procession, besides other rejoicings. This ceremony takes place at the age of six, and sometimes later; the boy wears a red turban, but is dressed as a girl, and richly decorated with female ornaments, often borrowed for the occasion. He is mounted on a handsomely caparisoned horse, and holds an embroidered handkerchief before his mouth; he is preceded by the servant of the barber, who is the operator, bearing a case of wood, ornamented with embossed brass and pieces of glass, which is the barber's sign; next come musicians with hautboys and drums; and behind the boy walk some of his female relations. The procession is usually joined in the cases of the rich and learned, by several schoolmasters (Fackeés), and by the boy's schoolfellows, chanting a lyric ode in honour of the prophet, and also the praises of the schoolmaster, for having taught the boy to read some parts of the Koran; these are followed by servants carrying refreshments. The procession proceeds from the mosque to the house, where a festivity is held, and the operation is performed by the barber on the following day. The Arabs have derived this rite from their progenitor, Ishmael. The poor often unite for this ceremony with a bridal procession, in order to lessen expense.

There are some peculiarities in their FUNERAL RITES, that deserve a brief notice. When a pious Moslem feels death approaching, he performs, if able, the ordinary

ablution, that he may depart in a state of bodily purification. Many carry their grave-clothes with them, when on a long journey or military expedition; and some have been known, when taken ill in the desert, to make a trench in the loose sand, and lie down to die, after wrapping themselves in their grave-clothes, leaving only the face uncovered.

When a Moslem is at the point of death, one of the family, or of the attendants, turns round the body, to place the head in the direction of Mecca, and closes the eyes of the expiring man; the male attendants then exclaim, "Al'láh! there is no strength nor power but in God!" "to God we belong, and to him we must return; God have mercy on him!!" The women begin, also, their cries of lamentation, uttering with the most piercing shrieks such words as—"Oh, my master!" "Oh, my camel!" that is, "Oh, thou who broughtest my provisions, and hast carried my burdens!" "Oh, my lion!" "Oh, my dear one!" "Oh, my misfortune!" Those who are not very poor, hire several public wailing-women, who beat little tambourines, exclaiming, "Alas for him!" and praising his turban, his person, &c. The female domestics, relations and friends join in these lamentations for about an hour, beating their faces, with their hair sometimes dishevelled, and clothes rent; but if the death occurs in the evening, their wailings are continued all night; and a Fackéé (schoolmaster) is brought in to read chapters of the Koran. The corpse is always buried the same day, or about twelve hours after death: it is carefully washed, wrapped in grave-clothes, and placed in a bier covered over with a shawl, but it is not buried in a coffin.

The funeral procession consists first of six or more poor men, mostly blind, who, walking slowly, chant in a melancholy tone the profession of faith,—“There is no deity but God,” &c. They are followed by the male relations and friends, and generally two or more Dervises, carrying the flags of their order; next come some school-

boys, carrying a copy of the Koran, and chanting in higher tones parts of a poem descriptive of the events of the day of judgment; then follows the bier, borne head-foremost by the friends of the deceased; behind the bier walk the female mourners and wailing-women shrieking loudly, as already described. The female relations and friends are distinguished by their heads being bound round with a strip of linen or muslin, usually blue, tied behind in a knot, and the ends hanging down a few inches. Females, with a similar bandage, are seen in the representations of the funeral processions, on the walls of the tombs of the ancient Egyptians. It is recorded also in history, that wailing-women attended the funerals of the Pagans, many of whose ceremonies the Mohammedans have evidently copied. Mourning women among the lower classes have frequently their faces, heads, and bosoms besmeared with mud. The funerals of wealthy persons are sometimes preceded by several camels carrying provisions, to be distributed to the poor at the tomb.

The bier is first taken to the mosque, that the service of the dead may be read, and then it is carried in procession as before to the burial-ground, where the corpse is taken out, and laid either in the vault or grave, the head always towards Mecca. A turban, or other head-dress is frequently carved on the top of the head-stone, and a cupola is built over the vault of an eminent Sheikh, or other person of note. All the tombs and cupolas are whitewashed, which brings to remembrance our Saviour's description of hypocrites, "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."* The wailings of the mourners are referred to in Ecclesiastes: "Man goeth to his long home, and the mourners go about the streets;"† and the singing of the minstrels is noticed, in the account of Christ raising to life the Ruler's daughter: "And when Jesus came into the ruler's house,

* Matt. xxiii. 27.

† Eccl. xii. 5.

and saw the minstrels and people making a noise, he said unto them, Give place, for the maid is not dead but sleepeth; and they laughed him to scorn.”* Some of the tombs have holes communicating with the interior, through which perfumed oils are sometimes poured; and many have lilies and flowers growing round them. They are in some places, like that of Joseph of Arimathea, “hewn out in the rock,”† but are more generally placed under the shade of trees, in thick groves of large cypresses. It is a custom with many, to leave a jug of water on the top of the grave, and to hang rags of different colours as votive offerings on the branches of the trees.

The last act of the funeral rites, noticed for the first time, I believe, by Mr. Lane, is singular. It is a part of the Moslems’ creed, that the soul remains with the body the first night after the burial,‡ and that two angels are sent by God to visit and examine it, and perhaps torture the body; a *Fackéé* is consequently hired to sit before the tomb, and perform the office of instructor of the dead; he repeats generally such sentences as follow: “Answer the angels, God is my Lord in truth;” “Mohamed is the apostle of God with veracity;” “El-Isla’m is my religion;” “The Koran is my book of direction, and the Moslems are my brothers,” &c. He concludes by saying, “Sleep, O servant of God, in the protection of God.” A buffalo is sometimes slaughtered, and the flesh given to the poor; this is supposed to expiate some of the minor sins, but not the great sins. At the end of the first night after the burial, the soul is believed to depart either to the place of residence allotted to good souls until the last day, or to the prison appointed for wicked souls.

In order to procure the entrance of the soul into a state of happiness, another ceremony is performed in the house, occupying three or four hours, and corresponding exactly with the prayers for the dead, used in the churches of

* Matt. ix. 23, 24.

† Matt. xxvii. 60.

‡ A notion derived, perhaps, from John xx. 12.

the Greek and Romish persuasions. Several *Fackéés* assemble, one of them bringing a string of one thousand large beads. After reciting several passages of the Koran, they repeat the words, "There is no deity but God," three thousand times; counting each repetition of these words, by sliding a bead on the string. After refreshing themselves, they repeat one hundred times, and fifty times, such other sentences as,—“I assert the absolute glory of God, exempting him from that which they (Christians and others) ascribe to him;” that is, from having a Son, or partaker of his Godhead: “I beg forgiveness of God the great,” &c. One of them then asks his companions, “Have ye transferred [the merit of] what ye have recited to the soul of the deceased?” They reply, “We have transferred it;” and add, “Peace be on the apostles, and praise be to God, the Lord of all creatures.” This ceremony is also performed, when a family receive intelligence of the death of a relation. The doctrine of the efficacy of the intercession of human beings in behalf of the dead, and of the transfer of their vicarious merits, is as plainly exhibited in the foregoing ceremony, as in the rites of any of the apostate Christian Churches.

The wailings are repeated in the house of the deceased every Thursday, until forty days after the funeral. It is generally believed by the Turks, that the soul is in a state of torment after death, until the body has been deposited in the grave; their funeral processions, therefore, proceed more rapidly than those of the Egyptians; and it has been remarked, that this is almost the only time at which a Turk is seen to walk at a quick pace. It is declared in the Koran, that he who carries a dead body forty paces, procures for himself the expiation of a great sin. In Upper Egypt, the female relations and friends of the deceased assemble sometimes near his house, on each of the first three days after the funeral, and perform, in addition to the lamentation, a savage kind of dance. They besmear their faces, bosoms, and dress with mud, tie a girdle of coarse

grass round the waist, flourish in one hand a palm-stick, or a spear, or a drawn sword, and dance with a slow movement, bowing and raising the body ; this exercise is continued for an hour or more, three times a day ; at the end of the third day, they visit the tomb, deposit upon it their girdles, and offer an expiatory sacrifice of a lamb or a goat. It is right to state, that the wailing of women, and celebration of the virtues of the deceased, were strictly forbidden by Mahomed ; but this, as well as several other of his precepts, is constantly violated by his followers.

It is a curious, but well-authenticated fact, that Moslems, Jews, and Christians in the East, while they abhor the doctrines of each other's faith, adopt each other's superstitions. The Moslem sometimes employs Christian and Jewish priests to pray for him in sickness ; while Jews and Christians, under similar circumstances, not unfrequently have recourse to the prayers of a Moslem saint. Christians are often in the habit of visiting certain Moslems of reputed high sanctity, begging their counsels and prophecies, and giving them presents.

THE MOHAMMEDAN CREED.

The freedom, as well as frequency, of intercourse between Christians and Moslems having become much greater than in former times, it is desirable that the peculiarities of the Mohammedan creed should be better known by Christians, than is generally the case. I shall, therefore, add to the preceding general notices of their religious ceremonies, the following account of the doctrines of their creed, extracted from Lane's "Modern Egyptians," a work containing the most complete, correct, and interesting information ever yet published, on the manners and customs of the people, and to which I have been largely indebted for many details, which could only be obtained by a long residence in the country. It is a work that should be procured by every one visiting

the East, or feeling an interest in the condition of the inhabitants of those regions.

“The grand principles of the faith are expressed in two articles ; the first of which is this :—

“ ‘There is no Deity but God.’

“God, who created all things in heaven and in earth, who preserveth all things, and decreeth all things, who is without beginning, and without end, omnipotent, omniscient, and omnipresent, is one. His unity is thus declared in a short chapter of the ‘Choor-a’n’ : ‘Say, He is one God ; God the Eternal : He neither begets, nor is He begotten ; and there is none equal unto Him.’ He hath no partner, nor any offspring, in the creed of the Moos’lim. Though Jesus Christ (whose name should not be mentioned without adding—‘On whom be peace’) is believed to have been born of a pure virgin, by the miraculous operation of God, without any natural father,—to be the Messiah, and ‘the Word of God, which he imparted unto Mary, and a Spirit proceeding from him,’ yet he is not called the Son of God ; and no higher titles are given to him than those of a prophet and apostle : he is even considered as of inferior dignity to Mohham’mad, inasmuch as the Gospel is held to be superseded by the ‘Choor-a’n.’ The Moos’lim believes that Seyyid’na ’Ee’sa,* (or ‘our Lord Jesus,’) after he had fulfilled the object of his mission, was taken up unto God from the Jews, who sought to slay him ; and that another person, on whom God had stamped the likeness of Christ, was crucified in his stead. He also believes that Christ is to come again upon the earth, to establish the Mohham’madan religion, and perfect peace and security, after having killed Antichrist, and to be a sign of the approach of the last day.

“The other grand article of the faith, which cannot be believed without the former, is this :—

“ ‘Mohham’mad is God’s Apostle.’

“Mohham’mad is believed, by his followers, to have been the last and greatest of prophets and apostles.† Six of these—namely,

* The title of Seyyid’na (our Lord) is given by the Moos’lims to prophets and other venerated persons.

† The Moos’lim seldom mentions the name of the prophet without adding, “God favour and preserve him !”

Adam, Noah, Abraham, Moses, Jesus, and Mohham'mad—are believed each to have received a revealed law, or system of religion and morality. That, however, which was revealed to Adam was abrogated by the next; and each succeeding law, or code of laws, abrogates the preceding: therefore, those who professed the Jewish religion from the time of Moses to that of Jesus were true believers; and those who professed the Christian religion (uncorrupted, as the Moos'lims say, by the tenet that Christ was the Son of God), until the time of Mohham'mad, are held in like manner to have been true believers. But the copies of the Pentateuch, the Psalms of David (which the Moos'lims also hold to be of Divine origin), and the Gospels now existing, the Mohham'madans believe to have been so much altered as to contain very little of the true Word of God. The Choor-a'n they believe to have suffered no alteration whatever.

“ It is further necessary that the Moos'lim should believe in the existence of angels, and of the devil, and likewise genii (an intermediate race of beings between angels and men): also in the immortality of the soul, the general resurrection and judgment, in future rewards and punishments in Paradise and hell, in the balance in which good and evil works shall be weighed, and in the bridge Es-Sirat (which extends over the midst of hell, finer than a hair, and sharper than the edge of a sword), over which all must pass, and from which the wicked shall fall into hell. He believes, also, that they who have acknowledged the faith of Moham'mad and yet acted wickedly will not remain in hell for ever; but that those of all other religions must: that there are, however, degrees of punishments, as well as of rewards,—the former consisting in severe torture, by excessive heat and cold; and the latter, in the indulgence of the appetites by most delicious meats and drinks, and, above all, by the company of the girls of Paradise. It is said that the souls of martyrs reside, until the judgment, in the crops of green birds, which eat of the fruits of Paradise. Women are not to be excluded from Paradise according to the Moham'madan faith; though it has been asserted by many Christians, that the Moos'lims believe women to have no souls. In several

places in the Choor-a'n, Paradise is promised to all true believers, whether males or females.

“ It is the doctrine of the Choor-a'n that no person will be admitted into Paradise by his own merits ; but that admission will be granted to the believers merely by the mercy of God ; yet that the felicity of each person will be proportioned to his merits. The very meanest in Paradise is promised ‘ eighty thousand servants ’ (beautiful youths, called weleéds, or wildán), ‘ seventy-two wives of the girls of Paradise ’ (hhoórééyehs, or hhoor el 'oyoon), ‘ besides the wives he had in this world,’ if he desire to have the latter (and the good will doubtless desire the good), ‘ and a tent erected for him of pearls, jacinths, and emeralds, of a very large extent ; ’ and ‘ he will be waited on by three hundred attendants while he eats, and served in dishes of gold, whereof three hundred shall be set before him at once, each containing a different kind of food, the last morsel of which will be as grateful as the first : ’ wine also, ‘ though forbidden in this life, will yet be freely allowed to be drunk in the next, and without danger, since the wine of Paradise will not inebriate.’ We are further told, that all superfluities from the bodies of the inhabitants of Paradise will be carried off by perspiration, which will diffuse an odour like that of musk ; and that they will be clothed in the richest silks, chiefly of green. They are also promised perpetual youth, and children as many as they may desire. These pleasures, together with the songs of the angel Israfeél, and many other gratifications of the senses, will charm even the meanest inhabitant of Paradise. But all these enjoyments will be lightly esteemed by those more blessed persons who are to be admitted to the highest of all honours—that spiritual pleasure of beholding, morning and evening, the face of God. The Moos'lim must also believe in the examination of the dead in the sepulchre, by two angels, called Moo'nkir and Neekér, of terrible aspect, who will cause the body, (to which the soul shall, for the time, be reunited,) to sit upright in the grave, and will question the deceased respecting his faith. The wicked they will severely torture, but the good they will not hurt. Lastly, he should believe in God's absolute decree of every event, both good and evil.”

“The duty of waging war,” says Mr. Lane, “against Infidels is strongly and repeatedly urged in the Choor-a’n; and he who dies fighting for the defence or propagation of El-Isla’m is promised the rewards of a martyr. As the Jews were ordered to exterminate heathen nations, so the Moos’lims are commanded to put to death every idolater who refuses to embrace the Mohham’madan faith, and to exact an annual tribute from Jews and Christians, who show the like resolution. The Moos’lims are even forbidden to contract friendship with any unbelievers.”*

Differences of opinion have arisen among Moslems, as in every other religious community, respecting various points of their creed—some fundamental, and others only secondary;—they are divided into four principal orthodox sects, which are the *Hanafées*, the *Shafées*, the *Malikées*, and the *Hambelées*, so called after the names of the *Sheiks*, by whom the sects were founded. The first sect, which is the least bigoted, includes the Turks and a few of the people of Cairo; the inhabitants of Egypt, the Arabs, and Nubians, are *Shafées* or *Malikées*. Very few persons in the present day belong to the fourth sect.

Another sect was founded about a century since in Central Arabia, called the *Wahabées*; they are not very numerous, and they are religious reformers, who condemn gorgeous sepulchres, the idolatrous worship of saints, the wearing of silk, gold ornaments, and all costly apparel, and the smoking tobacco; but they make an immoderate use of coffee; their tenets are those of the primitive Moslems.

THE MOHAMMEDANS; CHARMS, MAGIC, THE EVIL-EYE,
ASTROLOGY, AND ALCHYMY.

The Egyptians have a strong belief in charms, magic, and astrology, which are the invariable allies of ignorance and superstition. The manufacture and sale of amulets, and the performance of the other juggleries and

* Lane's Modern Egyptians, vol. i., p. 133.

tricks of the magic art, is an occupation followed by a great many persons as a means of subsistence, and especially by Schoolmasters and Dervises. The written charms and amulets consist of passages of the Koran, with the names of God, genii, prophets, and saints, intermixed with diagrams and combinations of numbers; small amulets of this description are carried about their persons, by a large proportion of the people, or attached to their cattle and other property, under the firm belief of their being preservatives against disease, enchantment, the evil-eye, and a great many other misfortunes. Various relics are supposed to have the same supernatural virtue, such as dust from the tomb of the prophet, water from the well of the temple of Mecca, &c.

Many tradesmen place over their shops a paper inscribed with the name of God, or the prophet, or the profession of the faith, and other extracts from the Koran; and similar inscriptions are sculptured over the doors of many private houses. It is also a common custom to hang an aloe plant over the door of a house, as a charm to ensure long duration to the house, and long lives to the inmates; for the aloe will live several years without earth or water, and even blossom. Breaking a piece of pottery behind the back of a person, from whom evil is apprehended, is supposed to prevent it. Some of the Moslem women hang to their necks the finger of a Christian or a Jew, cut off a corpse and dried, as a cure for ague.

The Moslems, when in doubt respecting any action, have recourse to various superstitious devices to determine whether or not they shall do it. Sometimes they apply for an answer to a magic table, divided into a hundred squares, in each of which an Arabic letter is written: after repeating such passages of the Koran as, "With Him are the keys of the secret things," he places the finger upon one of the letters, without looking

at the table, and then writes it down, and repeats the same with every fifth letter, until he comes again to the first he wrote ; all these letters compose the answer. The table has been so constructed, as to give four negative answers for one affirmative, on the belief that men much more frequently wish to do what is wrong than right.

The Moslems have great faith in the suggestions of dreams, and highly prize some celebrated works they have in Arabic, on the interpretation of dreams. They have fortunate and unfortunate days. Sunday is unfortunate, because the Prophet died on Sunday night. Tuesday is equally so, because some eminent martyrs suffered death on that day ; Friday is very fortunate, being the Moslem sabbath. They often consult gipsy fortune-tellers, of whom there are a few, and reputed saints, astrologers, and magicians, when in any immediate difficulty, or respecting future events. All these superstitious customs were no doubt derived from the Heathen practice of seeking counsel from oracles and idols, &c. " If any of you lack wisdom," says the Scripture, " let him ask of God, who giveth to all men liberally, and " upbraideth not, and it shall be given him ;" and the same promise is reiterated in numerous other passages of the Divine record.* But men have grossly perverted these injunctions, by seeking counsel from some UNKNOWN GOD, through the medium of agencies of their own invention, instead of applying for guidance and protection to the God of revelation, through the only Intercessor between God and man, the Lord Jesus Christ.

A superstitious and childish fear prevails, all over the East, of the supposed injurious power of the EVIL-EYE. It is believed by many, that accidents, sickness, and a variety of misfortunes can be caused by a glance from the eye of some imaginary unseen evil spirit, or of a human

* " Woe to the rebellious children, saith the Lord, that take counsel, but not of me." (Isaiah xxx. 1.)

being gifted with the same mischievous faculty. A great many charms are employed to avert the dangerous influences of the *Evil-eye*, which are especially dreaded by mothers for their children. This is the reason of so many of the children of the higher classes being seen with besmeared faces and dirty clothes, when taken out for exercise in public. Whenever a person expresses strong admiration of a child, or indeed of any other object, he is dreaded as being envious and ill-intentioned, and he is reproved by the parents or owners, and requested to say, "O God, favour him:" by his ready compliance with this, he removes all fear of evil consequences. It is customary, therefore, when expressing approbation of any person or object, to accompany such remarks with various pious exclamations, the one most generally used being, "*Mashallah*," or "God's will." Many other fanciful charms and superstitious practices are resorted to for the same purpose. They sometimes cut off a piece of the skirt of the clothes of the child imagined to have been looked upon with envy, burn it with salt, coriander seed, or alum, and sprinkle the child with the ashes, besides fumigating it with the smoke. Burning alum upon live coals until it has ceased to bubble, is a very favourite custom. Great use is also made of a mixture of storax, frankincense, wormwood, coriander-seed, fennel-seed, and salt dyed of different colours, called, "blessed storax," or *Mey'ah*. The ingredients are carried about the streets, and mixed when purchased, the vendor chanting all the time a long spell; the following specimen of which is extracted from Mr. Lane's work:—"In the name of God!" and "by God!" "There is no conqueror that conquereth God! his unity is an illustrious attribute." After some words on the proportions of the ingredients, he adds, "I charm thee from the eye of a girl, sharper than a spike; and from the eye of a woman, sharper than a pruning-knife; and from the

“eye of a boy, more painful than a whip; and from the “eye of a man, sharper than a chopping-knife,” and so on. “Then,” continues Mr. Lane, “he relates how Soloman deprived the Evil-eye of its influence, and “afterwards enumerates every article of property that the “house is likely to contain, and that the person who “purchases his wonderful mixture may be conjectured to “possess; all of which he charms against the influence of “the eye. The *Mey’ah*, a handful of which may be “purchased for a little more than a farthing, is treasured “up by the purchaser during the ensuing year; and “whenever it is feared that a child or other person is “affected by the *Evil-eye*, a little of it is thrown upon “some burning coals in a chafing-dish, and the smoke “which results is generally made to ascend upon the “supposed sufferer.”* The *Mey’ah* is sold only during the first ten days of the month *Mohharrah*, or first month of the year.

The superstitious belief in magic, astrology, and alchymy is very general; the native Christians are as much under its influence, as Mohammedans and Pagans. They believe in two kinds of magic; one *spiritual*, working through the agency of angels, genii, and the mysterious influence of certain names of God; the other, *natural* and *deceptive* magic, the chief agents of which are certain perfumes and drugs. The *spiritual*, or higher description of magic, is subdivided into the *Divine*, always employed for good purposes, under the agency of God, or good angels and genii; and the *Satanic*, which is supposed to depend upon the agency of the devil, evil spirits, or unbelieving genii, and to be always used for evil purposes and by bad men. ASTROLOGY is much studied for the purpose of casting nativities, determining fortunate periods, and ascertaining by what sign of the Zodiac a person is influenced; it is,

* Lane's Modern Egyptians, vol. i., p. 344. The reader will find many other curious and interesting particulars in the chapter on this subject.

also, often employed by persons intending to marry, in order to ascertain whether they are likely to agree. The fruitless study of ALCHYMY continues also to be pursued by many who have a considerable knowledge of chemistry.

A salutary check was, however, given, not long since, to the credulity both of natives and foreigners in these superstitious absurdities, by the circumstance of one of the old magicians, who had long enjoyed great celebrity, being detected as a rank impostor. The wonders he performed with the *magic mirror of ink* are recorded in the published narratives of English travellers. Having drawn a diagram in the palm of a boy's hand, he poured a little ink into the centre. He then cast into a chafing-dish, in which a mixture of coriander-seed and frankincense was burning, some slips of paper, on which were written mysterious words of invocation. Some of the same slips of paper were placed on the top of the boy's head, under his cap. He then, holding the boy's hand, commenced an indistinct muttering of words, and, after a short time, desired him to look into the ink and describe what he saw. The magician undertook by this process to produce the appearance in the magic mirror of ink, of the image of any person, whether dead or alive, named by one of the spectators, so that the boy could accurately describe his figure, dress, age, countenance, and various other personal peculiarities. When the experiment failed, which not unfrequently happened, the excuse was that the weather was unfavourable, or the boy too old. The boy correctly described, however, on various occasions, persons named by English travellers, of whom it was considered impossible a Moslem could have ever before heard. But it was finally discovered that this supposed great Egyptian magician was in collusion with a cunning Scotchman, present on these occasions, who, having come to Egypt when a boy, had apostatized to Islamism. He had not forgotten his native language; and his familiarity with the manners, dress, and history of Europeans, assisted

him in imposing upon the clients of the magician by means of these occasional *lucky guesses*.

The lesson of caution conveyed in the foregoing narrative may not be altogether needless, considering the growing love of mysticism of the present age. The Lord has declared, that those who forsake him he will forsake, and give over to a strong delusion to believe a lie. He thus included a childish belief in the cunning deceptions of magic among the woes with which the Egyptians were to be punished: "They shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards."* How literally this prophecy has been fulfilled the preceding details most clearly show.

THE MOHAMMEDANS; THEIR EDUCATION AND LEARNING.

The male children of Mussulmans are generally taught to read, in order that they may commit to memory passages of the Koran, and learn their prayers. The prophet directed his followers to make their children say their prayers when seven years of age, and to beat them, if they did not do so, when ten years old. This order is, however, by no means universally observed, since very few persons in Egypt pray before they have attained to manhood. Parents teach their children as early as possible to say, "I testify that there is no deity but God; and I testify that Mohammed is God's apostle." They are also instructed to hate the Christians, and all sects but their own. The female children very seldom receive any education, and not many of them, even among the higher orders, learn to say their prayers.

Schools are very numerous in towns, and there is one, at least, in every large village. Almost every mosque has a school attached to it, in which boys are instructed at a trifling expense; but they are scarcely ever attended by girls. The education is generally limited to learning to read the Koran; the lessons are written upon tablets of

* Isa. xix. 3.

wood, painted white; and when one lesson is learnt, the tablet is washed and another written. The schoolmaster and his pupils sit upon the ground, and all who are learning to read, repeat their lessons aloud at the same time, rocking their heads and bodies incessantly backwards and forwards, in order, as it is thought, to assist the memory. Very few learn to write or study any of the ordinary branches of elementary knowledge, unless intended for some business, in which these attainments are indispensable; under such circumstances, in addition to writing, they are taught the common rules of arithmetic. There are schools in the towns in which girls are taught plain needlework and embroidery. But in the country, the women are mostly ignorant of even this useful household acquirement.

The education of the children of the higher and middle classes is raised but little above that of the lower classes; their children being, in addition to reading, only taught to write, and some of the simple rules of arithmetic. This, even, is by no means always the case; for many of the tradesmen can neither read nor write, or can only read; but they generally have a remarkable natural talent for mental arithmetic. Very few of the better classes have any taste for literature. Those who are destined for the offices of religion, literature, and the law, such as Ulemas, Sheikhs, Kadées, Moftées, Imáms, or Dervises, or for any other learned profession, pursue a regular course of study in the superior schools attached to some great mosque, of which the number, however, is but small. The interpretation and administration of the laws, and the offices of religion, are united in the same persons, there being no separate order of priesthood.

The course of instruction in the higher schools includes grammatical and literary Arabic, rhetoric, versification, logic, theology, the exposition of the Koran, and of the traditions of the prophet and eminent Sheikhs; and jurisprudence, which is chiefly founded on the Koran and

traditions. Lectures are given on Algebra, and on the calculations of the Mohammedan calendar, &c. But on such subjects as history, geography, astronomy, medicine, and the natural sciences, their knowledge is very limited, being greatly corrupted by the antiquated errors and prejudices derived on these subjects from the Koran, and the traditions. Alchymy thus continues to supersede chemistry, and astrology to take the place of astronomy. It is considered heresy to assert that the earth moves round the sun; the earth is generally supposed to be almost a plain surrounded by the sea, beyond which is a circular chain of mountains called "*Cha*." A few who venture to assert that the earth is a globe, are opposed by the majority of the Ulemas. Few even of the higher Ulemas have any correct knowledge of the history of their own country, and much less of that of other nations.

The foregoing statements show that literature and science, which, in ancient times, were so flourishing in the East, have lamentably declined. The ancient wisdom of the Egyptians has given place, as foretold in the sacred prophecies, to the decrepitude and imbecility of a second childhood: "Surely the princes of Zoan* are

* The site of ZOAN, called also TANIS, one of the most ancient cities of the world—above 3,000 years old—is now occupied by the paltry mud-village of *Lun*, on the Tanitic or Saitic branch of the mouth of the Nile; the inhabitants are extremely filthy, ignorant, and notorious thieves. Close to the village are mounds of rubbish and ruins, covered with alluvial matter, and extending about two miles in diameter; among these ruins are found numbers of blocks of hewn and carved red granite, and a dozen fallen obelisks, some thirty feet long, and covered with hieroglyphics; also two sphinxes, broken, and half-sunk into the ground, one of them thirteen feet long, and nearly perfect. Several have the symbol of Ibis, and others of Anubis and Osiris. Also, two columns with Corinthian capitals, traces of brick buildings, remnants of ancient pottery bearing the clearest marks of the action of fire, being a literal fulfilment of the prophecy, "I will set fire in Zoan" (Ezek. xxx. 14); besides these relics of departed glory, it is evident that the whole surrounding plain, formerly so rich and beautiful, would still be very fertile if not deprived of water by the partial drying up of the mouths of the Nile.

“fools, the counsel of the wise counsellors of Pharaoh
“is become brutish: how say ye unto Pharaoh, I
“am the son of the wise, the son of ancient kings?
“Where are they? where are thy wise men?”* No
native can now decipher an inscription in the ancient
character, and they have been indebted to the enterprise
and intelligence of foreigners for the disinterment of their
monuments and the unravelling of their hieroglyphic re-
cords. There are still, however, a few learned men in the
city of Cairo, and in some other places of the East. The
branches of knowledge in which they are most versed are
theology, jurisprudence, history, philosophy, rhetoric, and
polite literature, including romances, letter-writing, and
poetry. They know comparatively little of the mathe-
matical and physical sciences. There are many large
libraries attached to the mosques and a few belonging
to private individuals. The works of the ancient
Arab poets are but imperfectly understood, in con-
sequence of many words contained in them having
become obsolete after the introduction of the Mo-
hammedan faith. Their men of learning are in general
affable and witty.

The mosque of El-Azhar, at Cairo (which signifies the
splendid mosque), may be termed the University of the
East; for it contains separate colleges, not only for the
natives of the different provinces of Egypt, but also for the
Moslems of other countries, who formerly used to attend in
considerable numbers from the whole of Africa and a part
of Asia, and paid nothing for the instruction they received.
But since Mohammed Ali seized upon the richest lands
that belonged to the mosques, the number of students
has diminished, and amounts now to only between one
and two thousand. There are about three hundred in
one of the colleges founded by pious Moslems for the
instruction of the blind, whose numbers are considerably
greater in Egypt and generally throughout the East, than
in Europe, in consequence of the great prevalence of

* Isaiah xix. 11, 12.

ophthalmia, and other diseases of the eyes.* Mohammed Ali founded a college at Boulak, near Cairo, for the study of mathematics, drawing, mensuration, modern languages, and medicine, under the direction of European masters; he also established a large printing-office in Cairo, and procured the translation into Arabic, and printing, of a considerable number of the best European works, on useful branches of knowledge. The College has, however, been abandoned, as before stated, because it was too expensive, and not efficiently conducted.

The only species of literature known among the lower classes, consists of a number of popular romances and ballads, the public recital of which by professional narrators, is one of their favourite sources of amusement. These narrators receive different names, according to the romances they recite. The reciter chants the story, if in poetry, a few notes being played after each verse on a viol with one cord, either by himself or an assistant; almost every piece of poetry begins and ends with an invocation for blessings on the prophet. When the story is in prose, he usually reads it from a book. The reciters attend at coffee-shops, and in public places, and sometimes in private houses; they sit on a low stool, and the hearers collect around them, seated on a raised seat, or on the

* Several gentlemen who have visited the East have been strongly impressed with the importance of measures being taken to introduce into those countries the method of teaching the blind to read by the use of embossed letters. It is proposed to print in this way portions of the Psalms and Proverbs, and some elementary school-books, on grammar, geography, &c., translated into Arabic, for the use of the native schools; this would be an incalculable blessing to the very large number of unhappy blind, who are now reduced to a state of complete brutish darkness and misery; they would be capable of becoming spiritually enlightened at some later period by the study of the whole of God's Word, many parts of which are now excluded from the schools, both of Christians and Moslems. When the books have been printed, as is proposed, the method of teaching can be learnt by some of the Oriental students of the College at Malta, and introduced by them into their respective countries.

ground, most of them with the pipe in hand, and some sipping coffee; they listen with great interest, increased by the lively dramatic action of the reciters.

The most popular of these romances are those of the life of "*Aboo-Zeyd*," in ten small quarto volumes, half poetry, half narrative, and partly dramatic; the life of "*Ez-Za'hir*," in prose, in six quarto volumes; the romance of "*Antar*," in forty-five volumes, partly translated into English by Mr. Terrick Hamilton; the romance of "*D'elheméh*," or of the warriors, in prose and poetry, consisting at one time of fifty volumes. They also, formerly recited from a work called, "*Seyf-El-Yezen*," full of tales of wonders; and from "*The Thousand-and-One Nights*," commonly known in Europe as the "*Arabian Nights' Entertainments*;" but these two works have become very rare.

These romances contain generally amusing narratives of the lives of celebrated viziers, emirs, and Arabian warriors, interspersed with many singular adventures, and wonderful deeds of valour; they are, no doubt, composed of some portion of true history, largely mixed up with fiction. They may serve to illustrate, in some measure, the manners and principles prevailing in former ages.

THE MOHAMMEDANS.—FINE ARTS, MUSIC—DANCING AND OTHER AMUSEMENTS.

The fine arts have greatly declined in the East, as well as literature and science. The strict prohibition by the Mohammedan religion of making representations of any living object in painting or sculpture, may have contributed to this result. The law is, however, sometimes transgressed, and attempts may be seen at painting animals, birds, or flowers, on the fronts of shops and doors of pilgrims' houses; but they are of the very worst execution. Architecture is the only art in which the Orientals still retain some of their former excellency; proofs of this are exhibited in the beauty of many of their mosques,

and of some of the dwellings of the wealthy; they display also considerable taste in the decoration of their houses.

The Orientals are excessively fond of music, notwithstanding its prohibition by the Prophet as too exciting to the passions, and leading to gaiety and vice. The precepts of the Koran are, however, completely disregarded in this respect, and music as well as dancing is a favourite amusement with all classes. Music is even introduced into religious worship by the Dervises. The love of music is so natural to the Orientals, that many of their daily occupations and labours, such as rowing, carrying or moving heavy weights, sawing, reaping, marching on a journey, &c., are accompanied by familiar chants or songs; the same popular love of music is observed in Russia. The study and performance of scientific music are not, however, considered a worthy or even respectable employment, and are exclusively pursued (like dancing) by a separate class as a source of maintenance.

The male musicians are called "*Alatee 'yeh*," player upon an instrument, but some are also vocal performers; their morals are generally very dissolute, and when hired out, they are largely supplied with brandy and other spirituous liquors. The female singers are called *Awa'lim*, signifying a learned female. They are hired to attend private entertainments, and sit in a room of the Harem separated from the men by a screen, or else the men sit in the court below. The most celebrated are highly paid, as much as from twenty-five to fifty pounds a-night being sometimes collected from the guests. There are some of an inferior class, who also dance.

The musical instruments in use are the following:—a kind of viol, *kemen'geh*, or bow instrument with two cords of horsehair; a dulcimer, *cka'noon*, placed on the knees, and played with the hands; the guitar, *oo'd*; a kind of flute called *na'y*; a small tambourine, called *Ta'r*; the hautboy,

called *zemr*, and several kinds of small kettle-drums. The boatmen and common people use a double reed-pipe; one of the reeds is sometimes longer than the other, so as to serve as a continuous bass or drone, like the Highland bagpipes; a real bagpipe is occasionally seen, the bag being a goat's skin.

The Arab system of music seems to have been derived from the compositions of the Greeks, Persians, and Indians. It chiefly differs from European music, in the tones being divided into thirds, instead of semitones. It is simple and plaintive, but rather monotonous from the want of variety in the airs. The instrumental music is in general shrill, discordant, and unpleasing to Europeans, owing to its deficiency in melody and taste. There are numerous orchestras composed of five or six of these musicians, stationed in the coffee-shops, or in the open air, to which the natives listen with great pleasure, as a part of each day's recreation. The popular songs make frequent reference to love stories, sometimes very indecent, and are generally of a character little calculated to favour purity of morals.

Dancing-girls, as well as singing-men and women, have from the remotest ages, constituted distinct classes of society in the East, as is occasionally noticed in the Scriptures. The most notorious of the dancing-girls of Egypt, belong to a tribe called *Ghawazee*; they only intermarry with those of their own tribe, and follow the habits of profligate courtezans, with the full consent of the husbands. They are generally handsome, some having rather aquiline noses; they wear, when engaged in their vocation, richly ornamented costumes, and appear in public unveiled. Formerly, the dancing-girls performed in the streets, but this has been prohibited for some years past by the Government; they are, however, continually hired to amuse the guests at public or private entertainments. They hold in their hands, when dancing, brass castanets, and commence with some decorum; but they soon become

excited, and exhibit scenes of a most disgusting character, from their extreme indecency ; these are, however, witnessed and encouraged by women belonging to the respectable classes (except a few of the more religious) as well as by men, with apparently great delight. It is customary to supply them copiously with brandy, and other intoxicating liquors.

When dancing before a party of men, the Ghawazees sometimes divest themselves of a part of their dress. On some of the ancient tombs, representations are seen of a female dancing in a state of perfect nudity, before men of high station ; a melancholy proof of the fearful corruption of morals with which these nations have been cursed for many ages. The Spanish Fandango, the Neapolitan Tarantella, which are dances of a similar character, though not so grossly lascivious, were probably introduced from the East by the Saracens. There are also a few male dancers. The lower classes of natives sometimes perform in their hours of recreation a kind of dance, accompanied with singing, remarkable for its similarity to that so often mentioned in the Scriptures ; one of them, advancing a little before the rest, begins a song, to the words of which he dances forward, when the rest, following him in regular order, join in the chorus, keeping time by a simultaneous clapping of the hands. There are frequent examples of this responsive form of song in the Word of God, and especially in the Psalms : when Miriam offered her triumphant song of praise at the Red Sea, “The women went out after her with timbrels and with dances,” “and Miriam answered them.” In the song of the women of Israel, who, after David’s victory over the giant, came out to meet Saul, *singing* and *dancing*, with tabrets and instruments of music, they answered one another as they played, and said, “Saul has slain his thousands, and David his ten thousands.”* The inspired Psalmist also exultingly sings, “O clap your hands, all ye people ; shout unto God with

* 1 Sam. xviii. 6, 7.

the voice of triumph." "Let the floods clap their hands ; let the hills be joyful together."*

Some of the other sources of popular amusement, besides music and dancing, especially among the lower classes, are the performances of farce-players, the tricks of jugglers and serpent-charmers, and those of gipsy fortune-tellers ; the latter (which are not numerous) are sometimes, as in Europe, engaged in the vocation of itinerant blacksmiths, braziers, tinkers, and sellers of wares and trinkets. The Orientals are generally of a lively and excitable disposition, and easily amused.

* Ps. xlvii. 1, and xcvi. 8. See also Ps. cxxxvi.

SECTION III.

The Mohammedans—Laws—Dress, Domestic habits, Diet—Dwellings, Neglect of Sanitary Regulations—Occupations—Old and New Cairo—Remarks on the aspect of Cairo, and condition of the People—Interview with Abyssinians—Alexandria—Ruins of ancient Alexandria—General Reflections—Regeneration of Egypt.

THE LAWS of the Koran, and traditions, are partly derived from the customs of the Pagan Arabs, but mostly from the Jewish Scriptures and Rabbinical writings. I shall briefly notice some of the principal of these laws as exemplifying the moral state of the social body in the East.

The question of POLYGAMY is one of considerable importance, being intimately connected with domestic happiness, social morality, and the healthy growth of the population, to all of which polygamy is highly prejudicial. The licence respecting a plurality of wives and concubines, the number of which was unlimited among the Pagans, was much restricted by Mahomed; but his regulations operated only as an inefficient palliative against the evils of polygamy. The law of the Koran fixes the number of wives which a Mohammedan may have at the same time to *four*, though recommending him to be content with *one*. It permits, also, female slaves to be kept as concubines, without fixing the number. The wording of the text on the subject being ambiguous, many wealthy Mohammedans marry four wives, and keep besides as many concubines as they please. It is lawful for a Mohammedan to marry a Christian or Jewish woman if he cannot obtain a wife of his

own faith, but the children must follow the father's faith. A Mohammedan woman cannot, but by force, marry a man of another faith. The regulations respecting **DIVORCE** will be found under the section "Marriage." The chief peculiarity in the laws of **INHERITANCE** is the denial of the rights of primogeniture. Every female is awarded a share equal to half that of a male of the same degree of relationship to the deceased. A man may bequeath one-third of his property to any persons, or for any purpose he wishes. One-eighth is the share of the wife or wives, if there be issue, and one-fourth if there be no issue. The residue is divided among other near relations. All debts and legacies must be first paid.

The law is very lenient towards **DEBTORS**, recommending the creditor to wait until it be easy for the debtor to pay him, but adding, "If ye remit it as alms, it will be better for you, if ye knew it." A debtor may be imprisoned by his creditor, but he is liberated if he can establish his insolvency. He may be compelled to work for the discharge of his debt, if able.

GAMBLING and **USURY** are prohibited, and all games of chance.

The punishment of death is appointed for **MURDER**; but the perpetrator is allowed to save his life by payment of a fine to the heirs of the person he has killed, if willing to accept this commutation. The present Government seldom, however, allow such a commutation to be made. The law of avenging of blood is very cruel among the Bedouin Arabs of the desert;—any single person descended from a homicide, down to the fourth generation, may be killed by any relations of the person murdered, or even killed in fight, of the same degree of descent. Cases of blood-revenge are, consequently, very frequent among the Egyptian peasantry, and the relations of a homicide generally fly from their own to another village; this has often been the source of bloody feuds between the

inhabitants of different villages. Women convicted of capital crimes are generally drowned in the Nile.

THEFT is ordered in the Koran to be punished by cutting off the offender's right hand for the first offence; the left foot for the second offence; for the third, the left hand; and for the fourth, the right foot; but the punishment is not inflicted if the value of the property stolen be less than a quarter of a *deenar*, or eighteen English grains of gold; it must also have been deposited in a place to which he had not ordinary or easy access. Hence a slave who robs the house of his master, or a man who steals in the house of a near relative, are exempt from this punishment. The theft of any article of food quickly perishable is also exempt, because it may have been instigated by the cravings of hunger. Of late years these punishments have been superseded by beating and hard labour for the first, second, and third offence, and frequently by death for the fourth. Petty offences are punished by beating with a whip of hippopotamus hide, hammered into a round thong, or with a stick on the soles of the feet.

DRUNKENNESS is punishable, according to the laws of the Koran, by flogging, and the number of stripes is fixed at eighty. This punishment is sometimes inflicted, though not often.

APOSTACY from the Moslem faith is treated by the Koran as a most heinous crime, and ordered to be punished with death, unless the apostate recants on being thrice warned. An important alteration of this law was procured in 1847, by the enlightened and humane exertions of his Excellency Sir Stratford Canning, our Ambassador at Constantinople. A member of the Armenian Church, who had openly professed for many years Mohammedanism, having resumed his former faith, was put to death as an apostate, notwithstanding the intercessions of the European Ambassadors to save his life. Sir Stratford Canning succeeded, however, subsequently, in obtaining from the Sultan the following important official declaration, abolishing in

future the punishment of death for apostacy:—"The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate." The Sultan also gave our worthy Ambassador, at a public audience, his Royal word, "that henceforward Christianity should neither be insulted in his dominions, nor Christians be in any way persecuted for their religion."* According to the plain literal interpretation of the words of this declaration, Moslems by *birth* are included in the exemption from death for apostacy to Christianity, as well as all others; and I have been assured, on good authority, that such is the spirit in which this important concession was framed.†

THE MOHAMMEDANS—THEIR DRESS, DOMESTIC HABITS,
DIET, ETC.

The lower orders of the Egyptian Arabs are extremely poor; there is only a very small middle and respectable class of society, intervening between the wealthy Moslems and the oppressed wretched Arab *Fellahs* (labourers). The dress of the Fellah consists of a pair of white or blue wove cotton drawers, reaching to the knee, with a long full shirt or gown of blue cotton (or brown woollen stuff for winter), covering them from the neck to the ancles, open from the neck to the waist, and having long white sleeves; some wind round this a white or red woollen girdle. They wear on the head a small red woollen skull-cap, called *Turboo'sh*, round which they occasionally wind a long strip of white coarse cotton or muslin, to complete the

* Extracted from the official despatches. See also the Sultan's subsequent Firman, granting his protection to Protestants, as a distinct religious community, in the section of the Journal on Constantinople.

† See for fuller details on the laws of the Koran, the works of Sale, Lane, Encyclopædia Britannica, Art. "Egypt."

turban. Underneath is a white or brown felt-cap, called *lib 'dah*; but many are so poor as to have no other cap than the *lib 'dah*; no turban, nor even drawers nor shoes, but only the shirt; and sometimes even, no other covering but a few rags. The peasantry in Turkey are generally better dressed than the Egyptian *Fellah*. The middle and higher classes, in addition to the drawers, which generally reach to the ancles, wear over the shirt a vest of cloth, or of striped coloured silk or cotton, without sleeves; and the outer garment is a robe descending to the ancles, with long white sleeves, extending a few inches beyond the fingers, but divided at the wrist.

The women veil the lower part of the face, leaving only the eyes uncovered, and never allow their faces to be seen by men, except their husbands and certain male relations, as settled by a law of the Koran. Some women may be seen in the streets of Cairo with unveiled faces, who are unable to purchase veils; but the women are generally more careful to cover their face, than any other part of their persons; and a few are occasionally met with half-naked bodies, while their faces are veiled. They are equally, if not more, particular in covering the back of the neck and upper part of the head. The use of the veil is of very great antiquity; it is mentioned in Genesis, that when Isaac went out to meet Rebekah, "she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself." (Gen. xxiv. 65.)* There may be some uncertainty, whether the veil was worn by the ancient Egyptians, judging from its not being seen in their sculptures or paintings; but its use was certainly known to the nations of Central Asia.

Another custom peculiar to the women of all sects and classes throughout the East is, that of painting the

* See also Isaiah iii. 23; and 1 Cor. xi. 10.

edge of both eye-lids with a narrow stripe of black, for which purpose they use a preparation of smoke-black, sometimes mixed with lead ore or antimony, called *Kohl*;—many of them stain their nails, fingers, toes, and sometimes the palms of their hands, of a yellowish red, with the die of the *Khen'na* tree. It is a frequent practice, also, with both sexes among the middle and lower orders, to tattoo the face and various parts of the body, the Christians often engraving on their arms and chest, figures of Christ on the Cross, or of the Virgin Mary and other saints. This was a custom adopted by the heathens, for the purpose of preserving the habitual recollection of some object of great love or trust; reference is, no doubt, made in Scripture to this custom in such passages as, “Behold, I have graven thee on the palms of my hands; thy walls are continually before me,”* as also the description of the sealing of the servants of God in their foreheads by the angel.†

The females in the higher parts of Egypt, whose complexion is dark, tattoo their lips of a dull blue colour; they do not use the face-veil or *boor'cko*, but, when in public, draw over the face the head-veil, *tar'hhah*, so as to conceal all but one eye; or the same purpose is accomplished with the large mantle or plaid called *hhab'arah*, in which the head and body are enveloped, and which is worn by most Egyptian women out of the house; many Christian females dispense also with the veil.‡ The other chief peculiarity in the female dress is the very wide trowsers, universally worn, called *Shintiya'n*; they are tied round the waist, and below the knees, but are sufficiently long to hang down to the feet. They wear no stockings or socks; many of the lower orders go barefooted; the others wear slippers or shoes of morocco, generally yellow, with high and pointed toes. The ornaments used by the higher classes are very rich, consisting

* Isa. xlix. 16.

† Rev. vii. 3.

‡ See Account of Alexandria.

of a profusion of costly pearls, diamonds, and precious stones, set in gold;* the lower orders wear a variety of cheap ornaments, such as necklaces, bracelets, earrings, and sometimes, though not frequently, the nose-ring.

Although Moslems are allowed by the Koran to take four wives, it is not common for them in Egypt to have more than one wife, or a concubine slave. When they have two wives, the second is always subservient to the first. The great facility of divorce, is a most deplorable source of domestic vice and misery; some details on this subject have been given in the section on marriages. The women of the lower classes are generally in great subjection to their husbands,—walking behind them when out of doors, carrying the burdens, and not being always permitted to sit with them at their meals. They fetch water, prepare their husbands' food, spin cotton or wool, and make the fuel; this consists of the dung of cattle, kneaded with chopped straw into round cakes, which are stuck upon the walls or roofs of the houses, to dry in the sun. The children, especially in villages, are usually left quite naked, till the age of six or seven years, or only partially covered with a rag; they are carried astride over the shoulder, and sometimes on the hip. These singular ways of carrying children are referred to by the prophet when, in describing the restoration of Israel, he says, "Thy daughters shall be carried upon their shoulders," "Ye shall be borne upon her sides."† The women carry also earthen water-jars, and other heavy burdens balanced on their heads without holding them, which is the reason, no doubt, of their remarkably upright carriage, and graceful, easy gait.

* The following description, given by Christ, of the rich adorning of his bride, the Church, in the Song of Solomon, refers, no doubt, to the costly and splendid attire of the Oriental women: "Thy cheeks are comely with rows of jewels, thy neck with chains of gold; we will make thee borders of gold, with studs of silver." (C. i. 10.)

† Isaiah xlix. 22; and lxvi. 12.

A poor Egyptian marries if he can afford to provide a dowry equal to from nine to thirty-six shillings, either in money or articles of clothing; he may manage to procure by his labour a miserable pittance for his wife and two or three children; but great numbers are inevitably reduced to beggary and starvation; and this has led to the unfeeling practice of women sometimes offering their children publicly for sale, or leaving them at the door of a mosque.

The DIET of the great masses is simple and coarse; they can seldom afford to eat animal food; rice made into a pilau, with the rancid butter of the country, is a favourite dish; this is, however, too dear for the very poor. Their bread is coarse, being made of the millet (*holcus dura*), or the maize. They subsist also on small salt-fish, and the fruit of the date. In summer they eat great quantities of gourds, cucumbers, and melons, and of other kinds of vegetables,—such as onions, leeks, chick-peas, lupins, and horse-beans. The better classes eat sparingly of mutton and fowl. They all eat with the finger of the right hand. Their drink is the milk of the buffalo and the water of the Nile purified in cisterns. The water of the Nile is particularly sweet, soft, and palatable; so much is it esteemed, that the Turks say, “If Mahomed had tasted this river, he would have prayed for a temporal immortality, that he might enjoy it for ever.” These pleasant qualities are probably referred to by Jeremiah, in the words, “Now what hast thou to do in the way of Egypt, to drink the waters of Sihor?” *

Most animals prohibited for food by the Mosaic law are alike forbidden by the Koran, except the camel. Swine are held in abhorrence by the Moslem, chiefly on account of their filthy habits; they were also considered impure by the ancient Egyptians; this prejudice may have been strengthened by the indigestible property of very fat meat in hot climates. The dog is reckoned very unclean;

* Jeremiah ii. 18.

notwithstanding the great numbers kept, on account of their usefulness, in large towns. That which dieth of itself—hath been strangled, or killed by a blow or a fall—or sacrificed to idols—and blood, are forbidden to the Moslem for food. Animals must be killed by bleeding, and the words, “In the name of God, God is great,” must be pronounced by the person performing the operation. Some add, “God give thee patience to endure the affliction which he hath allotted thee.” Most kinds of fish are lawful food. Many of the peasantry are healthy and robust, notwithstanding their simple diet and great poverty; but a very large proportion of the weak and sickly die when young, under their severe privations.

All inebriating liquors are forbidden by the Koran as a source of “more evil than profit.” Many Moslems, however, drink wine, brandy, &c., in secret, and to excess. I have seen some not scruple to do so, in moderation, openly. The boatmen of the Nile, and the lower orders of people, commonly drink an intoxicating liquor, made with barley bread, crumbled in water, and left to ferment, called *Boo'zeh*. Herodotus mentions a similar beverage, as having been in use by the ancient Egyptians.

The prohibition of intoxicating fermented liquors, by the Koran, led the Moslems readily to avail themselves of various other means of gratifying their lust of sensual excitement. The leaves and capsules of HEMP, called *Hashesh*, were employed, in ancient times, in the East, to induce a pleasant exhilaration, a custom which still continues to prevail extensively, especially among the lower orders. The young leaves are also used alone, or mixed with tobacco, for smoking; and an intoxicating preserve is made of the capsules by pounding them with aromatic substances; the effect generally produced is a boisterous mirth. The *Hashesh* is sold in separate shops, and in coffee-houses. OPIUM is commonly used by the better classes in preference to hemp, in the dose of three or four grains, gradually increased; but the deplorable habit of

opium-eating is said not to be so general as in former times.

The introduction of the cultivation of TOBACCO in the East in the beginning of the seventeenth century, supplied the Moslems with another noxious stimulating agent, which has been universally adopted for smoking, as one of their most favourite indulgences. The national passion for smoking tobacco is obviously attended with most prejudicial effects, both mental and bodily; it leads the people to waste, over the pipe, many hours which might be more profitably employed, and creates habits of indolence and idleness, the fruitful source of the worst vices; while it is equally detrimental to bodily health and personal cleanliness. The present striking indolence and inactivity of the Turks, compared with their former restless activity and enterprise, may, no doubt, be partly traced to the pernicious influence of the habits induced by smoking. The tobacco used in the East is of a milder kind than that grown in Europe and America.

COFFEE is a universally favourite beverage, very reviving and refreshing in a hot climate, when not used in excess. It is made strong, and taken, without sugar or milk, in very small cups. The cup of coffee always accompanies the pipe. Coffee was first introduced in the latter part of the thirteenth century, from Abyssinia. The number of small coffee-shops in the towns is very great;—they are resorted to, especially in the afternoon and evening, by large numbers of the people, who waste in them a part of each day, listening, while smoking, to music and story-tellers.

THE MOHAMMEDANS; THEIR DWELLINGS AND OCCUPATIONS.

The dwellings of the lower orders are very small and comfortless, often mere mud hovels. They are built of unbaked bricks, joined together with mud; they contain two or more rooms, but are seldom two stories high.

There is generally at the end of one of the rooms an oven, occupying its whole width, and resembling a wide bench, about breast high; it is flat on the top, where some of the family sleep in winter, having lighted a fire within; for they have seldom any bed-covering.* There are a few small openings high in the walls, to admit air and light, partially closed, in some houses, with a wooden grating. The furniture comprises some mats to sleep upon, a few earthen vessels, and a hand-mill to grind the corn.† In many large villages, large pigeon-houses, either square or of the form of a sugar-loaf, are erected on the roofs of the houses. The houses are generally built on eminences formed by the rubbish of former villages, and raised a few feet above the ordinary reach of the inundation of the Nile. The inhabitants build little and repair less, and remove the rubbish of fallen buildings to as short a distance as possible. There are villages, where every house is built entirely of mud; and it was probably with reference to such houses, that our Lord used the words, "where thieves shall break (dig) through and steal."‡ There are usually a few palm-trees growing near the houses, but the appearance of the villages is bleak and desolate. The

* It is remarkable, that the wooden houses of the Russian peasantry are constructed precisely on the same wretched plan, having a large oven, on the top of which the family generally sleep, without any bed-clothes. The Russians are the descendants of the Tartars, and quite Oriental in their habits of life.

† This corresponds with the hand-mill described in Scripture, consisting of an upper and nether mill-stone of granite, having generally two handles; the corn is ground every day, and hence the Mosaic law, "No man shall take the nether or the upper mill-stone to pledge, for he taketh a man's life to pledge."¹ The meaning of Ecclesiastes is explained, when the sacred penman says, that in trouble, "the sound of the grinding is low;"² and also, our Saviour's declaration, that at the coming of the Son of man, "two women shall be grinding at the mill; the one shall be taken, and the other left."³

‡ Matt. vi. 19.

¹ Deut. xxiv. 6.

² Ecclesiastes xii. 4.

³ Matt. xxiv. 41.

palm-tree is one of the most common and beautiful trees in Egypt, shooting up vigorously, even out of the sand, where other trees cannot live.* The beauty of its branches, when waving in the wind, accounts for its having been so generally used in triumphs; a custom alluded to in Revelation, where the great multitude of God's servants, after being sealed in their foreheads, "stood before the throne and before the Lamb, clothed with white robes, and palms in their hands."†

The articles of furniture even in the houses of the better classes are few; there is generally a low sofa, called a *divan*, extending round three sides of the room; it is raised about nine inches or a foot from the floor, and is covered with mattresses, the back being provided with large square cushions, more or less richly ornamented. The beds are generally laid on a strong wicker-work, made of the branches of the date-tree; or else the mattresses are placed on a platform, raised at one end of the room. The meals are laid on a very low table, round which the family sit on the mats covering the floor. The only other articles of furniture in the houses of the middle classes, are a few culinary utensils.

The palaces of the wealthy are surrounded with high walls, which render the streets gloomy; but they have inner courts and gardens ornamented with fountains, beds of flowers, shrubs, and trees, under the shade of which are erected tents and kiosks. The houses are supplied with handsome marble baths, and vapour-stoves; they contain large saloons adorned with rich mosaic floors, in the middle of which are basins and beautiful fountains of water; they are furnished with large divans, and raised beds, covered with tufted carpets and rich silks, and provided with magnificent cushions. The light and air

* The Psalmist refers probably to this circumstance, when he says, "The righteous shall flourish as the palm-tree." (Psalm xcii. 1.)

† Revelation vii. 9.

are generally admitted by a dome or skylight in the ceiling. The windows in Cairo are mostly constructed of wooden lattice-work, in the patterns of which much taste is sometimes displayed; coloured glass is not unfrequently seen in the palaces. Lattice windows are evidently of ancient date, for it is said of Christ watching his Church, in the Song of Solomon, "Behold, he (my beloved) standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice." *

The streets (or rather lanes) in most of the towns are so narrow as to admit of very little light or air; the upper stories often projecting over the lower ones, so as almost to touch the houses opposite. The streets are usually unpaved and very dirty. The houses, both in towns and villages, are in general very badly constructed, without any regard to drainage, supply of water, or even good ventilation. The greatest ignorance, in fact, prevails on the subject of all sanitary regulations. There is no regular provision for cleaning the streets or courts; all offensive refuse and rubbish being allowed to remain where it happens to be thrown. The air would soon become so tainted with putrid effluvia, as to drive the inhabitants away, were not the animal and vegetable matter partly consumed by an immense number of dogs, who prowl about night and day, and are, in reality, the only scavengers of the streets.† A great many vultures are, for the same reason, seen hovering over the houses. The water is not supplied to the houses by pipes, but is brought in pitchers. It is the opinion of all European

* Song of Solomon ii. 9.

† The large number of dogs which infest every city of the East is a source of great annoyance, both day and night; they continually impede the course of the people in the streets during the day, and interrupt their sleep by their ceaseless howling at night. Every traveller will have felt the aptitude of David's reference to this intolerable annoyance as an illustration of the persecution of his enemies, "They return at evening, they make a noise like a dog, and go round about the city." (Ps. lix. 6.)

medical men who have resided in the East, that this complete inattention to cleanliness, and to the most ordinary sanitary precautions, especially in so hot a climate, is the primary cause of the long-continued prevalence of the plague, and of the frightful virulence assumed by other epidemic diseases that occasionally break out, such as the Asiatic cholera.

The reason assigned for building narrow streets, is to procure the shade and coolness so much needed in hot weather. It is forgotten, however, that the air near the surface of the earth can never be kept pure from noxious effluvia, without the light and heat of the sun, which is its great DISINFECTOR; and this is especially the case in hot climates, where putrefaction is extremely rapid. The heat of the sun is eminently useful in carrying the effluvia up to the higher regions, besides stopping putrefaction by the rapid absorption of the moisture without which it cannot proceed. The only right plan, therefore, in such climates, is to build the streets wide, and to obtain shade by means of large arcades on each side, as they have done at Bologna in Italy. The covered bazaars are very suitable buildings for those countries, provided they be kept of wide dimensions and well ventilated; which, however, is not often the case.

The high state of prosperity enjoyed by all classes in the remote ages of the Pharaohs, and of Moses, is recorded in history. After the country became subjected to a succession of foreign conquerors, the welfare of the lower orders materially suffered. Under such sovereigns as the Ptolemies, and some of the Roman emperors, the general welfare of the country was for a time partially restored. But since the conquest of Egypt by the Turks, the population has greatly decreased in numbers, and been reduced to a more deplorable state of poverty than can probably be found in any other civilized country in the world. The male portion of the population is now scarcely greater than is required for the cultivation of

the soil; there are, therefore, but a comparatively small number engaged in other branches of industry. They have a few manufactories of cloth, cotton, and silk, but these are of coarse qualities.

The Arabs work as carpenters, turners, smiths, &c., but are generally unskilful, though some taste is displayed in the woodwork of windows, doors, and ceilings. Their pottery, formerly so celebrated, now consists of rude porous bottles and jars for keeping and cooling water. They have lost the art of making coloured glass. They still excel in the manufacture of morocco leather. They employ the branches and leaves of the palm-tree in making seats, chests, frames for beds, baskets, mats, brooms, and ropes. They continue to enjoy their ancient reputation for the art of hatching fowls' eggs by means of artificial heat. The shops in the bazaars are generally very small, and poorly supplied. The tradesman sits cross-legged on a table or board, smoking his pipe, while beckoning with his hand, and sometimes earnestly soliciting the bystanders to buy; recalling the words of Scripture, "Come ye, buy, and eat; yea, come, buy wine and milk."* Each has a pair of rude scales, and stones used for weights, or else metal weights in a bag. "Thou shalt not have in thy bag divers weights, a great and a small."† The principal exports are wheat, maize, rice, cotton, flax, indigo, coffee, beans, spices, gums, senna, ivory, ostrich feathers, black slaves, a few linen, woollen, and silk goods, small carpets, beads, sword-blades, &c.

OLD AND NEW CAIRO.

Old Cairo, or Misr-el-Atteck, or old Misr, now called *Fostat*, is believed to occupy the site of the Egyptian Babylon, built by the followers of Cambyses. Its length and breadth were each nine miles, and it was made the seat of Government by Amru, the General of the Khalif Omar, about A.D. 640. The present town is only about two

* Isa. lv. 1.

† Deut. xxv. 13.

miles in circumference, occupied chiefly by country houses and gardens planted with palm-trees and vine arbours on the bank of the branch of the Nile that separates the island of Rodda from the continent. The appearance of the surrounding country is most desolate, nothing being seen except barren mounds of rubbish and ashes, the ruins of the ancient city.

New Cairo, called by the Orientals Grand Cairo, was built A.D. 971, by the Khalif Almanzor, the first of the Fatimite dynasty who reigned over Egypt. The name, which correctly is *El-Kahira*, signifies the victorious. It is situated about a mile from the Nile, and is surrounded with a stone wall, surmounted by battlements, and fortified with high towers, said to have been the work of Saladin. The citadel, which stands on a projecting point of Mount Mokattam to the east, commands the city; on one side of the fortress are the ruins of the palace of the renowned Sultan Saladin; within its walls are shown the deep well dug by Saladin, called Joseph's well; and also, the court which was the scene of the cruel massacre of the Mamlouks, by order of Mohammed Ali, in 1811.

The city contains about 11 bazaars, 300 public cisterns, 65 public baths, 400 mosques, 1,166 coffee-houses, 46 public places, many of which, however, are small. Some of the mosques are splendid, being ornamented with many beautiful granite columns, the plunder of Heliopolis and Memphis; the ancient ruined mosque that stands between Old and New Cairo is said to contain 1,000 of these columns. The city is traversed by a large canal coming from the Nile, and intersecting with ramifications several of its quarters. This canal is only filled with water during the inundations, and the opening of it is celebrated every year with great festivities; at other periods it is quite dry. In the line of this canal, especially within the city, there are several large excavated basins which, when filled with water, resemble small lakes; on the first subsiding of the waters these are left marshy, but, under

the great heat of the sun, they soon become covered with the most luxuriant vegetation; the same rapid changes occur along the banks of the Nile in its entire course; and this remarkable periodical transition from a state of apparent sterility, to one of rich and profuse vegetation, has been the origin of the almost fabulous descriptions given by some Heathen writers of the fertility of the land.

The level plains of Egypt, far removed from any lofty ranges of mountains, depend much more for their fertility on the waters of the Nile, than on the showers from heaven. After the annual great overflowing of the Nile the progress of vegetation is kept up by a system of diligent watering, either from the Nile itself, or from wells supplied with its waters, by filtration through the soil. There are numerous clumsy machines for raising water along the banks of the river; but these are beginning to be superseded by steam-engine power. The water is poured into little canals, and distributed through the fields by numerous smaller channels, with banks of mud opened and closed with the foot. This is accurately described in the following passage from Deuteronomy, "Not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs."* There are still many "sluices and ponds for fish," similar to those referred to in Isaiah.†

REMARKS ON THE ASPECT OF CAIRO, AND CONDITION
OF THE PEOPLE.

The first aspect of Cairo is highly interesting to a European, and quite original; for it is a purely Oriental city, free from those innovations of costume and architecture which have been introduced from Europe by the Turks, in some of the other cities of the East. The number of well-built mosques, with their cupolas and elegant, slender, lofty minarets,—the flat roofs and

* Deut. xi. 10.

† Isa. xix. 10.

terraces of the houses, and their projecting windows of tastefully carved wooden lattice-work,—the great number of public fountains, all constructed in the Arabic style of architecture, have a novel and picturesque effect. The variety in the features, complexion and dress of the people, is still more singular; faces are seen of every shade of colour, from the jet-black negro or Nubian, and bronzen Asiatic, to the fair white Circassian.—The Coptic merchants dressed in ample flowing dark robes, and with dark turbans, well suited to their sombre look,—the Arabs, with their brilliant eyes, arrayed in robes of brighter colours, and their snow-white turbans contrasting with their flowing black beards,—the Mamlouk and Turk, in loose dresses of richly braided cloth and shawl turbans,—the Greek, Latin, and Coptic monks, with their long beards and strings of beads, clothed in blue and black robes and turbans,—are all objects of unusual interest. But the attention is still more especially attracted by the Egyptian lady seated astride on her ass, preceded by her black eunuch, and wrapped from head to foot in a mantle of black silk, while her face, with the exception of the eyes, is concealed by a white veil. Mingled with these Orientals, are the Franks and Levantines, in costumes half-European, and half-Eastern.—The crowd, noise, and bustle of the people in the most frequented streets, bazaars, and public places, is equally surprising; for nearly all but the very poor move about on donkeys driven by boys at a rapid pace; others are mounted on beautiful horses, while the merchandize and goods are carried on the backs of camels. This motley multitude are seen going to and fro in all directions, with animated gesticulations and loud shoutings, quite startling to a European, who finds himself suddenly transported, as it were, into a new world.

When, however, the first feelings of surprise and interest have subsided, and the state of the city and condition of its people are examined in detail, impressions of a widely different nature are excited. The narrow, dark, filthy, and

unpaved streets, or rather lanes, without drainage or a free circulation of air,—the miserable construction of most of the houses built of brick and mud, many of which are in a tottering, dilapidated state, as if recently shaken by an earthquake,—the soiled appearance of every object, thickly covered with fine dust,—all this tends to lessen the traveller's first sensations of pleasure. When he extends his survey to the site of Old Cairo, and sees it mostly occupied by high mounds of earth and rubbish, the ruins of the former splendid city,—when exploring further, he visits the sites of the far-famed ancient cities of Memphis and Heliopolis, and discovers in the solitary desert, only a few fragments of their magnificent temples,—when he turns his attention to the temporal condition of the people, and notices in the towns the swarms of ragged dirty beggars, of squalid men, tattooed women, and bleary-eyed, bloated children, while the oppressed and dejected Fellahs (cultivators of the soil), are almost equally wretched,—sorrow and disappointment completely supersede his former feelings.

On observing the intellectual, moral, and religious state of the population, he finds it no less degenerate. This is fully demonstrated, by their ignorance on the most ordinary subjects of secular knowledge; by the superstition and fanaticism which characterizes the religious worship, both of Christians and Mohammedans; and, with respect to morality, by the single fact of its being the established custom with Christians and Moslems of both sexes, to hire for entertainment in their private circles dancing-girls (Ghawazees), whose performances are so abominably obscene, that they would not be tolerated by the lowest rabble in England. When all these proofs of their religious and social degradation are considered, the traveller is naturally led to the conclusion, that he beholds in them the marks of the curse of God, resting upon a once great and mighty, but guilty nation; and he will further notice the equally striking evidence of the fulfilment of the following, among many others, remarkable

prophecy concerning the fall of Egypt: "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them that they shall no more rule over the nations." (Ezek. xxix. 15.)

The foregoing outline of the religious, intellectual, and social condition of the inhabitants of Egypt will generally apply, with a few exceptions, to the Orientals of other regions; so that the necessity of frequent repetitions in the further reports of our Mission will, in some measure, be avoided.

Every reader of these pages will admit, that the dark picture of human misery and degradation they exhibit fully demonstrates the urgent necessity of great exertions, being made in order to raise, under God's blessing, the long-neglected Orientals in the scale of Christian civilization, by providing them with the means of sound religious and general instruction.

We had an interesting interview, before leaving Cairo, with a party of six young monks, who had just arrived from Abyssinia on their way to Jerusalem. It is the custom of the Abyssinian Christians to perform pilgrimages almost every year to Jerusalem in small parties: after remaining there a few months they return home, and are succeeded by another party. They have a small monastery at Jerusalem, which is under the direction of the Armenian Patriarch,* and where they live. They

* The following communication has recently been received from the Bishop of Jerusalem containing the gratifying intelligence that this monastery has been placed under his direction:—"At the beginning of this year I received letters from the King, the Ras, and some of the most influential priests of Abyssinia, praying me to take their convent and their people here under my superintendence; since which time I have had many opportunities of preaching the Gospel to them—and, indeed, they consider me as their father and protector. I at once appointed a head over them, a good man, of their own choice. As they were very numerous—above 100—I gave them some Amharic Bibles, and directed them to assemble twice a-day, morning and evening, to read the Bible together in their vernacular language. This

appeared to be humble, pious young men, but their views on the fundamental doctrine of our redemption, justification by faith only, were manifestly confused and unsound. When pressed on the subject by leading and pointed questions, they replied that the merits of Christ were the only ground of their hope of justification before God, in the same way as do many members of the Roman Catholic and Greek Churches. But in other parts of the discussion, they inconsistently maintained the necessity of penances, fastings, sacraments, prayers to the Virgin Mary and saints, as being of equal importance with faith in the atonement of the Saviour. They evidently had no clear and correct perception of the relative places held by faith and works, or justification and sanctification, in the scriptural plan of salvation,—considering faith itself, like every other Christian grace, to be a meritorious work. A brief account of the history and doctrines of the Abyssinian Church will be found in the Appendix.

Alexandria, May 12, 1849.

As there is time before the mail leaves, I shall send some account of the result of our labours in this place for about a week since our arrival.

We have called on fifteen of the European Residents of

they have since done to this day, three times a-day; and, latterly, the greater number of them set off for Abyssinia, some of them with very good impressions, and with the conviction that none can ameliorate their country but the English, with the Bible. This has brought me into unpleasant contact with the Armenians, whose Patriarch, my friend, is now dead; but it has given me insight into the abominations of convents, such as to convince me, that, of all public places imaginable, the convents are the worst."—*Church Missionary Intelligencer*, October, 1850. The young King of Shoa, with the Patriarch and Priests, adopted this step as soon as they were informed of the appointment of the Right Rev. Dr. Gobat to the see of Jerusalem, in consequence of the affection and esteem the Abyssinians felt for him during his residence among them as a missionary.

different nations, including consuls, vice-consuls, &c., to whom we have explained the objects of our mission, leaving with them prospectuses in the different Oriental languages. We have everywhere been remarkably well received, the greatest interest being expressed in the success of the College, the existence of which was unknown to most of the parties. The British Vice-Consul sends his two sons as paying pupils, withdrawing them from the boarding-school kept here by the *Lazaristes*. Some other influential merchants said they would gladly send their boys as soon as they were of the age required. I may remark, that the terms have been invariably considered moderate, we have not heard a single complaint to the contrary among the Europeans. This place will supply a succession of paying pupils, and we shall have done some good in causing Protestant children to be withdrawn from the Roman Catholic schools. We have obtained two native pupils. The French Roman Catholics have been most actively at work for some years in this city, having built an infirmary attended by Sœurs de la Charité, a good church, and established large schools for rich and poor (boarding and day-scholars), conducted by the *Lazaristes*. The experience of a few years has sufficed, however, to lessen public confidence in them as the instructors of youth, even among those of their own creed. The education they give has been found deplorably defective; they require the children to say a pater-noster about every hour, in order to keep out evil thoughts, and they make the boys fix their eyes on the ground whenever ladies enter the school; they also beat the children very severely. This would be exactly the time to set up here Protestant day-schools for the natives. The Italians, Copts, and Greeks, have also each a monastery and a church.

We paid a visit to the Chief Rabbi of the Jews, the number of whom is about 2,000. He is a venerable, intel-

ligent, pleasing man, and received us with great kindness and apparent good-will; he seemed gratified with our account of the College, took some Prospectuses, and said he would gladly make known among his people the advantages it offered. He sent his servant to show us the new synagogue, and invited us this afternoon (Saturday) to hear him teach some young men Hebrew Psalmody. He is known to be well-informed and liberal-minded.

We have been informed by a member of Government at Calcutta, that the boundaries for the officers of the East India Company on furlough are likely to be extended to Malta; and he considers that our College will afford opportunities of education for their children, of which they will gladly take advantage, as the parents will then be enabled to spend some time with them when on leave of absence.

We have been particularly indebted to the kind assistance of the British Chaplain, the Rev. E. Winder, who exerted himself with great zeal in our cause. He has consented to become a Foreign Corresponding member of Committee, and to assist in procuring pupils. He has for some time wished to establish a day-school for native children, but has hitherto been prevented by the impossibility of procuring a duly qualified native teacher. Several of the British resident merchants are willing to contribute to the support of such a school. This is one of the many instances showing the great need of an Institution, like that at Malta, for training up good native teachers.

DESCRIPTION OF ALEXANDRIA AND ITS RUINS.

The city of Alexandria has not inaptly been described as a poor orphan, whose sole inheritance has been the venerable name of its father; * it is built on a small sandy strip of land, consisting partly of the artificial mound by which, in the time of the Ptolemies, the island of Pharos

* Norden's Travels, p. 23.

was joined to the continent. The two ports, though not so large and commodious as when Alexandria was the great emporium of the commerce of the world, are still frequented by a large amount of shipping; for Alexandria is the only seaport of Egypt, and may still be considered the key of the East. The modern town contains about 16,000 inhabitants, consisting of Turks, Arabs, Copts, Jews, and Franks; there are also a few Greeks and Roman Catholics. It is surrounded by extensive fortifications. In the Egyptian quarter, the streets are narrow, irregular, and very dirty; the houses wretchedly constructed, many of them being merely mud hovels. The common people (Fellahs) look squalid, being in general scantily fed on the coarsest food; they are covered only with a blue cotton shirt, and many of their children are completely naked, having diseased eyes, and a sickly bloated appearance; the extreme misery of the lower classes, causes the streets to abound with noisy importunate beggars. The French or European quarter is constructed entirely in the European style, and has of late years been rapidly increasing; there is one very large and handsome square, from whence diverge a number of good streets. The bazaars are few and small.

The appearance, dress, and manners of this motley population, present a novel and curious sight to a stranger on his first landing, the following sketch of which, from the pen of an intelligent traveller, is truly graphic:—

“ It would be difficult to express the sensation which I experienced when, for the first time, I passed through the streets of Alexandria. It would require the talents of a Hogarth to paint all the various scenes of this magic lantern. What bustle, what confusion is in these narrow streets, continually blocked up with an innumerable multitude of camels, mules, and asses! The cries of the drivers, incessantly calling to the passengers to take care of their naked feet; the vociferations and grimaces of the jugglers; the splendid costumes of the

“ Turkish functionaries; the picturesque habit of the
 “ Bedouins, their long beards, and the grave and regular
 “ countenances of the Arabs; the nudity of some Santons,
 “ round whom the crowd throngs; the multitude of
 “ negro slaves; the howlings of the female mourners
 “ accompanying some funeral procession, tearing their
 “ hair and beating their breasts, by the side of the noisy
 “ train of a marriage; the cries of the muezzins from the
 “ tops of the minarets, summoning the people to prayers;
 “ lastly, the afflicting picture of wretches dying with
 “ misery and want, and troops of savage dogs* which
 “ pursue and harass you :—all this, every moment, arrests
 “ the progress, and attracts the attention of the astonished
 “ traveller.”†

There being at Alexandria a larger proportion of Europeans and Levantines than in most other cities of the East, the native Christian women are becoming less strict as regards the custom of covering their faces in public, and are conforming gradually to the European ideas of propriety on this subject. A similar feeling is gaining ground in other parts of the East, even among the Moslems; and, in 1847, the Pasha of Damascus found it necessary to pass an order to cut off the noses of any females who appeared in public without the veil. Christian women scarcely ever wear, however, the Moslem face veil called *Boor'cho*; but when they leave the house they put on a kind of loose, long mantle, or shawl, thrown over the head, and tied round the forehead, which they draw over the neck and face, so as to conceal all the features, except the eyes, and they generally turn the head a little away when a man passes. This mantle, which is called *Hhab'arah*, is usually made of calico for the poorer classes,

* “ The dogs in Egypt are very numerous, and many hundreds
 “ were shot by the French in different towns. They are very savage
 “ at Alexandria, being, according to Dr. Hume, a mixture of the dog
 “ and the jackal; they are of a light sandy colour.”

† Recollections of Egypt, by the Baroness Von Minutoli, p. 5.

and of silk for the higher: the married ladies wearing black silk, and the unmarried white. The majority of the more respectable women among Christians and Jews still consider it a point of etiquette not to appear unveiled in public. We observed, both at Cairo and Alexandria, the curious custom of Pashas, Beys, and other dignitaries being preceded, whether in their carriages or on horseback, by footmen lightly clad, running before them at full speed, and clearing the way with loud shouting, and clacking of their whip. It is sometimes a formidable occurrence, to encounter one of these grandees in the thronged streets and bazaars of Cairo, as the runner forces his passage through the frightened crowd, by lashing without mercy all who stand in his way. This custom is very ancient, for we read that Elijah girded up his loins, and ran before Ahab's chariot, to the gates of Jezreel,* and it was introduced, no doubt, from the East into Europe, by the Crusaders.

The country for many miles round Alexandria, is sandy and sterile; the principal vegetable is the kali, and there is very little wood besides the palm-trees on the banks of the canal, and the plantations in a few gardens. The site of the ancient city, which is to the south, presents for a space of six or seven miles an immense field of confused ruins and rubbish, most bleak and desolate. The following description of ancient Alexandria is interesting, and will enable the reader to form some conception of the height of prosperity and power from which it has fallen:—

“ In this dreary tract, now presenting the aspect of hideous barrenness and desolation, once stood the second city, in rank, in the Christian world. According to Pliny, it was about fifteen miles in circuit, and contained a population of 300,000 citizens, and at least as many slaves. From the gate of the sea ran one magnificent street, 2,000 feet broad, the whole length

* 1 Kings xviii. 46.

“ of the city, to the Canopic gate ; commanding a view,
 “ at each end, of the shipping, either in the Mediterranean
 “ or in the Mareotic lake. Another street of equal
 “ length intersected this at right angles. The suburb of
 “ Nicopolis extended along the sea-shore ; it took its
 “ name from the victory gained by Octavius Cæsar over
 “ Antony, and in time rose to a considerable town. The
 “ city also spread along the southern shores of the Lake
 “ Mareotis. A spacious circus was formed without the
 “ Canopic gate for chariot-races ; and on the east, there
 “ was a splendid gymnasium more than 600 feet in length.
 “ The air of Alexandria was anciently deemed so salubrious,
 “ that Celsus mentions it as a common practice with
 “ physicians, to send their consumptive patients thither ;
 “ and Quintius Curtius praises the serenity of the
 “ climate.* The banks of the lake were formerly
 “ celebrated for their vineyards, which produced the
 “ excellent wine mentioned by the Roman poets.† It is
 “ very evident, that, through the neglect of the canal,
 “ and the conversion of the Palus Mareotis into a marsh,
 “ the country must have undergone a very material
 “ change ; and the sands have gained upon the cul-
 “ tivable soil, in proportion to the disappearance of
 “ the vegetation, and the diminished moisture of the
 “ atmosphere.”‡

Alexandria was the birth-place of Apollos, “ fervent in the spirit,” and “ mighty in the Scriptures ;”§ and also of the great Athanasius, who was a faithful witness before

* “ *Nullo fere die Alexandriaæ solem serenum non videri propter aërem perpetuo ibi tranquillum.*”—Cited by Van Egmont, vol. ii., p. 124.”

† “ ‘*Mentemque lymphatam Mareotico.*’—Horace, Car. i. 37. So Virgil (Georg. ii.),—

“ ‘*Sunt Trasiæ vites, sunt et Mareotides albæ.*’

“ The Mareotic wines are also praised by Columella, Athenæus, and Strabo.”

‡ Conder’s Egypt, vol. i., p. 183.

§ Acts xviii. 24.

princes for the truth of God. It was the scene of the labours of the seventy translators of the Old Testament; * and the city, also, of a school of divinity, which obtained an unenviable celebrity, for the fatal corruptions in doctrine and discipline of which it became the nursery.

The state of the city when taken by Amru, General of the Khalif Omar, and its gradual decline after that event, are described as follows in the "Encyclopædia Metropolitana," and in "Conder's Egypt:"—

"At the time that Alexandria submitted to the General of Omar, it consisted, according to the Arabian geographers, of three distinct towns; Menna, or the Port; Nekita (Nicopolis), and Scanderia, the city properly so called. In the report made to the Khalif by the Saracen General, it is stated to have contained 4,000 palaces, 4,000 baths, 400 theatres or public edifices, and 12,000 shops, with a population which may be estimated from its including 40,000 Jews. From that period it gradually decayed; yet, if the statement of Eutychius may be depended upon, that, at the beginning of the tenth century, 200,000 of the inhabitants perished in one year, it must still have retained an immense population. In the thirteenth century, its commerce had somewhat revived; but the discovery of the passage to India by the Cape of Good Hope, towards the close of the fifteenth century, finally destroyed its commercial greatness."

Among these widely extended heaps of ruins, traces are discernible of ancient streets in straight lines, and of

* The Pentateuch was translated by Alexandrian Jews, for the use of the Synagogue, about 285 years B.C., and the Prophets were translated as early as the time of Antiochus Epiphanes. The version was subsequently completed by the translation of the remaining books, and was held in equal esteem among the Jews with the original Hebrew—this was the reason of the apostles and first preachers of the Gospel appealing to it so confidently. The Septuagint is, however, now almost unknown at Alexandria.

colonnades marking the sites of palaces, &c. There are a number of large cisterns still in existence, used for supplying ancient Alexandria with water, and serving the same purpose to the modern city. The water is raised up to fill them once a-year, when the Nile is at its height, by means of a Persian wheel drawn by buffaloes. A great part of the ancient city stood upon arches, under which the cisterns are formed ; these arches are partly Greek, and partly Roman. The other most interesting objects, are the two obelisks called Cleopatra's Needles, the column known by the name of Pompey's Pillar, the Catacombs, and Cleopatra's baths.

The two obelisks are most deserving of notice by the antiquarian, having been brought to Alexandria from Heliopolis, where Mœris had caused them to be erected before the Temple of the Sun. They are of rose-coloured granite, and thickly covered with hieroglyphics ; one of them, given by Mohammed Ali to the English, is lying on the ground, half-buried ; the other is still standing. The pillar, which consists of one entire block of granite, nearly ninety feet high, is said to have appertained to the splendid Temple of Jupiter Serapis, and the capital and pedestal to have been added at a later period in honour of Diocletian, to whom the column was then dedicated. The Catacombs are sepulchral chambers excavated with great care, many of them adorned with Doric pilasters, and a few with coloured fresco-paintings ; they contain sarcophagi and heaps of human bones, and are mostly choked up with sand ; they are believed to extend a great distance underground, and there are in some places three stories one above the other. They were probably quarries, subsequently used for the burial of the dead. A great many baths are seen scattered about, called, without any just reason, Cleopatra's.

The ancient Coptic, Greek, and Latin monasteries and their churches stand near each other on the site of these ruins, fragments of which have been used in their con-

struction ; and at a short distance are shown the bases of many columns, believed to have belonged to the ancient celebrated Cathedral of St. Athanasius. These religious orders possessed considerable influence and wealth in the early ages of Christianity ; they were actively engaged in the bitter controversies which soon arose among the primitive Christian Churches, converting the school of Alexandria into a hotbed of subtle and pernicious heresies, which spread like so many destructive spiritual plagues over the whole of Christendom, and powerfully favoured the establishment of Mohammedanism in every region of the East, and its extension to some portions of Europe.

Many are the serious and deeply interesting reflections suggested, when surveying the ruins of this ancient and celebrated city. There stood the famous Alexandrian Library and Museum, on whose shelves were once deposited the rich stores of all the knowledge of the ancient world : but, alas, how perverted and debased by Pagan vice and delusion ! Not long after the advent of the promised Messiah, God graciously bestowed upon the inhabitants of this great city the knowledge of his blessed dispensation of redeeming love ; but their vain-glorious, shallow philosophers, soon perverted the saving truths of the Gospel into soul-destroying error,—and what has been the result ? Do not these widely spread heaps of ruins convey a solemn warning of the awful retributive judgments that inevitably follow every course of persevering rebellion against the Almighty Ruler of the kingdoms of this earth ?

The various causes which, in successive ages, have brought such heavy calamities upon this most ancient of nations, will be considered in the following section of the Journal. To raise up the descendants of this once mighty people from their present degraded condition, by instructing them in the pure truths of the Gospel of Christ, as the only solid foundation of both temporal and eternal happiness, is a noble work worthy to be undertaken

by the enlightened Christian people of the British Empire. This is the object for which the Malta Protestant College has been founded, as set forth in the following extract from the Prospectus of the Institution :—

“ Should the contemplated Protestant Institution take root, under the blessing of God, who can estimate the magnitude of the results which may be anticipated? Who can tell what blessings it may be destined to convey to Turkey, Syria, Persia, Egypt, Abyssinia, and other districts of Africa, Greece, and ‘ the isles of the Gentiles?’ How gratifying would it be to the present or future promoters of the Malta College, to hear of the youth of distant lands carrying back into their various countries the principles of pure and undefiled Christianity; those principles by which the Lord may yet be pleased to raise the fallen candlesticks in the once celebrated cities of the East, or induce the Mussulman to forsake the worship of the false Prophet, and yield a willing obedience to the true Messiah.

“ These are prospects on which it would be delightful to dwell. But it is enough to know that in the East, there is, as before stated, a growing thirst for European education; that in Malta, we have the means of turning this to great account; and that the establishment of a Protestant College there may yet prove like a beacon-light, to tell the surrounding nations where they may obtain, not merely the knowledge which they now desire, but along with it, that knowledge which is, to all who receive it, eternal life.”

SECTION IV.

OUTLINE OF THE ECCLESIASTICAL AND POLITICAL HISTORY OF EGYPT FROM THE INTRODUCTION OF CHRISTIANITY.

The First Century—From the Second to the Sixth Century—Monasticism—Arianism—Final Extinction of Heathenism—Progress of Corruption in Discipline and Doctrine—The Arian Persecution—Manichæism, Procession of the Holy Ghost, the Nestorian and Monophysite Controversy—Great Declension of pure Religion.

THE restoration of the blessings of pure religion and sound secular knowledge to the nations of the East being the object contemplated by the founders of the Malta Protestant College, a brief notice of the causes which have led to the present religious, moral, and intellectual debasement of these nations, may prove both interesting and instructive, were it only as a warning to the present and future generations of Orientals against the errors of their ancestors, which have caused such direful evils.

The very lowering aspect of the political horizon of Europe at the present period is intimately connected with a great struggle now commencing between the fundamental principles of Divine truth and those of Infidelity; and when the close resemblance of this struggle, in its nature and objects, to the violent conflict of religious opinions by which Christendom was so long and violently distracted during the primitive ages, is considered, we may hope to derive some useful lessons ourselves from the experience of former generations, by taking a rapid retrospective survey of those lamentable controversies.

THE FIRST CENTURY.

While the East was the birthplace and cradle of Christianity, it is equally true that out of the East, and, especially, out of Egypt have proceeded some of its greatest corruptions; for it was there that many of those forms of heresy, superstition, and delusion were generated which have consigned, and are still consigning millions of immortal souls to eternal destruction. The ecclesiastical history of Egypt is, moreover, so closely interwoven with that of most of the other countries of the East, that the following outline will be found equally applicable to *their* past and present circumstances.

Christianity was introduced into Egypt (which had become a province of the Roman Empire) early in the first century, by Jewish converts trading with Alexandria,* the great emporium, at that time, of the commerce of the world. It seems to have been first embraced by a considerable number of the *Therapeutæ*, or *Essenians*, a Jewish sect settled on the banks of the lake Mareotis; and it was in the once celebrated catechetical school of Alexandria that, towards the end of the second century, Christianity was first taught as a regular system of divinity. There is a traditional belief that the Evangelist Mark lived, preached, and died† at Alexandria, and the bishopric has thence received the name of the Chair of St. Mark. It is by no means improbable that Mark may have visited Alexandria in the course of his missionary tour with Barnabas.‡ The new religion was not, how-

* See Acts ii. 10.

† The Copts pretend to have possession of the head and body of St. Mark in the monastery which bears his name at Alexandria; but Leo Africanus affirms that they were secretly carried away by the Venetians in their city, and are deposited in their magnificent Cathedral of St. Mark.

‡ Acts xii. 25.

ever, generally adopted by the Egyptians until a later period.

The pure doctrines of the Gospel promulgated by Christ and his disciples had, as they had foretold, become already corrupted in the apostolic age. "I know this," said St. Paul to the elders of Ephesus, "that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."* All the seven Churches of Asia Minor, except one, had begun to show signs of declension, and some of them, such as Sardis and Laodicea, had so completely ceased to fulfil the great objects of a Church, namely, to be the depository, "the pillar," "the ground," and "faithful witness" of the saving truths contained in holy writ, that they were threatened with rejection. "Thou hast a name that thou livest and art dead," were the words of warning addressed to Sardis by the great Head of the Church; and to Laodicea he declared, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

The first deviations from the simple, yet sublime truths of the Gospel, originated in two principal causes;—first, the wish of Jewish converts to maintain the necessity, for salvation, of the observance of the Mosaic ritual in addition to the atoning sacrifice of Christ, the all-sufficiency of which was thus depreciated;—second, the attempt to mix up with Divine truth the metaphysical speculations of the Heathen philosophers of the Platonic school, respecting the essential nature of God, the origin of evil, &c., &c. The heresies of the Judaising Church of Galatia, of the Antinomian Nicolaitanes, and of the Sadducees who denied the resurrection, are each noticed in the New Testament.† To these were added, in the first century, the heresies of the Nazarenes and Ebionites, and the visionary speculations of the Docetæ, or Gnostics. There was a decay of

* Acts xx. 29.

† Rev. ii. 6, 15; Mark xii. 18.

sound spiritual religion in the Jewish Church through self-righteousness, and a similar declension in the Gentile Church through false wisdom.*

The Ebionites and Nazarenes looked on Jesus Christ as a mere man born of Mary and her husband, though a man of most excellent character. This was the origin of the Socinian heresy. Cerinthus considered Jesus as a man born of Joseph and Mary, but supposed that Christ, whom he looked upon as inferior to the supreme God, descended from heaven and united himself to the man Jesus,—laying thus the foundation of the Arian heresy.

One of the fathers of the Gnostics, or Docetæ, is believed to have been Simon Magus, who was rebuked by Peter in Samaria, and who is stated by Justin Martyr† to have been honoured in the Pagan world, even to idolatry. The Gnostic heresy consisted in the assertion of one or the other, or both of the two following proposi-

* The epistolary part of the New Testament affords ample proof of corruptions in the apostolic times. The Apostle Paul guards the Romans against false teachers, one mark of whose character was, that "by good words and fair speeches they deceive the hearts of the simple." (Rom. xvi.) Corinth was full of evils of this kind. There false apostles transformed themselves into the appearance of real ones. The Jewish corruption of self-righteousness, which threatened the destruction of the Galatian Church, has been distinctly considered. Many Christians, so called, walked as the enemies of the cross of Christ, "whose end was destruction, whose god was their belly, whose glory was in their shame, who minded earthly things." (Phil. iii.) So Paul tells the Philippians, and with tears of charity. The Epistle to the Colossians proves, that strong symptoms of that amazing mass of austerities and superstitions by which, in after ages, the purity of the faith was so much clouded, and of that self-righteousness which superseded men's regard to the mediation of Jesus and the glory of Divine grace, had begun to discover themselves even in the apostle's days. The prophecy of Antichrist, in the first epistle to Timothy, chapter the fourth, expressly intimates that its spirit had already commenced by the excessive esteem of celibacy and abstinence.—("History of the Church of Christ," by Religious Tract Society, vol. i., p. 97.)

† Apud Euseb., B. ii., E. H.

tions:—first, that there are two eternal principles, one good, the other evil;—secondly, that all spiritual beings, including the Son of God, are emanations from the Divine Essence, which were termed *Æons*. This heresy is probably alluded to in 1 Tim. i. 4: “Neither give heed to fables and endless genealogies.” Also vi. 20: “Opposition of science, falsely so called.” And again, Col. ii. 8, 9: “Beware lest any man spoil you through philosophy and vain deceit. . . . For in him dwelleth all the *fulness* of the Godhead *bodily*.” The Gnostics differed among themselves on several essential points in their wild speculations respecting the great works of Creation and Redemption. They mainly agreed, however, in the following opinions:—First, that the world was not created by the supreme Deity, but by a subordinate, or hostile being; second, that Christ’s human body was not real, but a phantasm,—that he had, therefore, no proper humanity, and died on the cross only in appearance; third, that voluntary mortification of the body is an essential part of religion.

The heresy of the Gnostics, or Docetæ, was embraced chiefly by the Gentile converts, and that of the Ebionites by the Jewish. Both opposed the doctrine of the atonement,—the Docetæ in their denial of the real human nature of Jesus, and the Ebionites in their denial of his Divine nature, which stamps an infinite value on his sufferings. They both rejected the Divine authority of St. Paul’s Epistles, accusing him of Antinomianism. The Jews had, in fact, their minds filled with rabbinical and traditional tales, and the Gentiles with mythological and idolatrous absurdities. The pretended superior illuminations of the Gnostics respecting the attributes of the Deity and the origin of evil, laid the foundation, among other corruptions of Christianity, of the *mystical Pantheism* which prevailed so extensively in those ages, and has been revived in our own times in Germany. This account of its origin and nature may, therefore, be a

useful warning against its shallow and visionary tendencies. It may be further instructive to remark, that, however widely these varying sects differed in opinion on other points, they all agreed in denying the plenary inspiration of God's revealed Word, and even used apocryphal writings or forgeries of their own. How similar to the course pursued by the German Heresiarchs and their disciples in this and other countries in the present day!

The doctrine of *Æons*, or emanations, was carried out to a greater extent by the Gnostics in Egypt than in other countries. They did not hold the eternity of the evil principle; they asserted that Christ had a real body, but two persons,—a theory which subsequently gave origin to the great Nestorian controversy. There were other sects of Gnostics, called Sethites, Cainites, and Ophites, who entertained visionary and extravagant opinions concerning Seth, Cain, and the Serpent. The primary source of all these heresies was the vain attempt to explain the origin of evil, and to account for the existence of sin and misery on the principles of intellectual philosophy, instead of being satisfied with the information contained on these mysterious subjects in God's revealed Word.*

* In order to comprehend the Gnostic theories, the student ought to possess some knowledge of the various systems of Greek philosophy. The Gnostic teachers, who were mostly men of learning, were deeply versed in these systems, though it is to be doubted whether they thoroughly understood the principles of any; and they endeavoured to combine them with the Scripture revelation, or such parts of it as they chose to receive, in constructing their schemes of the creation, moral and providential government, and redemption of mankind. They adopted from Aristotle and the Stoics the notion of the eternity, and intrinsic evil of matter; and their doctrine of *Æons*, or emanations, seems to be a confusion of the "ideas" of Plato with the immaterial intelligences—angels and spirits, the existence of which is made known to us in the Bible. Some of their opinions would appear to have been borrowed from the legends of Hinduism.

In the language of the Gnostics, the Supreme Being and the *Æons* constituted the *Pleroma*, or fulness of Deity. The *Æons* are the

The Egyptians are unquestionably an intelligent people ; but they have always been more distinguished, even under Paganism, for brightness of imagination and warmth of feeling, than for accuracy of reasoning and soundness of judgment. They consequently had a natural propensity to mystical fanaticism, and Egypt soon became the fruitful parent of superstition. At the period of the introduction of Christianity the school of Alexandria was the great seat of the Platonic philosophy ; it is not, therefore, surprising, that in such a school, and among a people thus mentally constituted, Christianity should have been early corrupted.

FROM THE SECOND TO THE SIXTH CENTURY.

The heresies which had begun to germinate in the first century expanded with increased power and mischief in the second, third, fourth, and fifth centuries, many new and equally unprofitable speculations being added to them. This was the result of the continued influence of the same causes,—that love of philosophy and vain deceit, that “will worship” and “false humility,” against the dangerous workings of which St. Paul, the apostle most deeply versed in human learning, had pronounced such prophetic warnings. A new system of philosophy, called the ECLECTIC, having for its head Ammonius

Divine attributes personified. The Being who created the world, called the Demiurge, is sometimes represented as one of these. He is also, according to most, the God, or genius of the Jewish nation ; some considering him a severe, but just, and others a malignant, being : hence they rejected the Old Testament as written under his inspiration. Jesus Christ was said to be the chief of the *Æons*, emanating from the Supreme God to correct the imperfect works of the Demiurge, and to counteract the mischief caused by the evil principle, Satan. By some Gnostics Satan was supposed to be a self-existent being, but inferior to God ; by others, the direct creation of God corrupted by contact with matter ; by others, a degenerate *Æon* ; by others, the result of an unsuitable combination of *Æons*.—*Wilkinson's "Catechism of Church History,"* p. 23.

Saccas, a famous Alexandrian teacher, sprang up in that school, from whence it spread universally. Taking Plato for their teacher, they endeavoured to engraft upon his system all that was considered applicable from other sects. The following extract from a writer on ecclesiastical history contains a brief and lucid statement of the corrupting influence which this system of false philosophy exercised upon Christianity: *—

“The attempt to reconcile all sects of philosophers, to amalgamate the Heathen mythology with the Jewish and Christian religion,—to form one body from these heterogeneous materials, presents a chaos out of which sprang all the monsters of errors which preyed on the rising generation. All was dressed up in mystery and allegory, and the widest scope was given to the wildest flights of imagination.

“Christianity, which hitherto had little to boast of the number of its converts among the learned and philosophic, began now to receive a spurious adoption by these new disciples of Plato, but suffered grievously from the unnatural alliance. Instead of the simplicity of truth, it became wrapped up in mystical and allegorical interpretations of Scripture, by which the vital spirit evaporated and lost all its genuine force. From this school came forth men famous in their day,—Justin, Origen, Tertullian, Pantænus, and many others, zealous indeed in apologies for the Christian cause, and ready to die rather than renounce their profession, yet holding a Christianity of so equivocal a nature as to render it very dubious whether they had any part or lot in the matter. From their writings originated the doctrines of Pelagius, Arius, and all the train of exalters of human ability and debasers of the glory and atonement of God our Saviour. They retained the profession, title, and garb of philosophy, and meant to add thereby a dignity to the Christian religion which they espoused. Candour was their declared temper, truth their pursuit, and readiness to submit to the dictates of right reason was their boast. From these sprang the two grand sources of Christian declension.

“1ST, ERROR IN DOCTRINE. Instead of keeping to the Christian language, and being content to be ignorant of what faith adores and reason cannot scan, their attempts to pry into the things which are not seen, and to define spiritual objects more precisely, opened a door of endless controversy about the nature of God and the mode of his Divine subsistence; concerning the person and glory of Jesus Christ; respecting the souls of men and a future state. As their views of God,

* Haweis's “Church History,” vol. i., p. 182.

the Son, and Spirit, were more or less degrading, a departure followed from all the essentials of Christianity,—the vicarious atonement of the great High Priest of our profession, Jesus Christ, and the influences of the Holy Ghost on the human heart.

“2D, ERROR IN PRACTICE. Under an affectation of greater spirituality, as leading to absorption in God from all created good, and thus exalting the soul to sublime purity and human perfection, they placed the great objects of religion in contemplation, retirement from the world, and bodily mortification. Hence sprang, in the succeeding ages, the whole brood of mystics, monks, hermits, and recluses. The principles of Platonism produced their ascetic rules and seclusion from human society, with all the evils inseparable from a state so immaterial and contrary to everything contained in the Scripture of truth.”

I shall only add to the foregoing extract, that Longinus, Plotinus, Philostratus, Ammianus the historian, Porphyry, and Chalcidius, belonged to this school of Eclectic philosophy, and that the minds of many other men of eminent talent were perverted in following ages by its false principles.

The history of the Christian Church in Egypt presents a most melancholy picture of an almost uninterrupted succession of soul-destroying heresies, and of fierce contentions for spiritual and temporal dominion between rival bishops and patriarchs. Some of the chief subjects of controversy in the second century were, besides the obligation of the observance of the Mosaic rites and ceremonies, the millennium and the time of celebrating Easter. The latter controversy was a source of keen and protracted dissension between the Churches of the East and the West, terminating in the Orientals adhering to the custom of keeping the Paschal feast, as the Jews did, on the fourteenth day of the first Jewish month (Nisan), while the Western Churches persevered in the observance which has been continued to the present day.* The other principal perversions of faith and practice belonging to these

* The Sunday following the full moon, which happens on or next after the vernal equinox, 21st of March.

centuries were Monasticism, Arianism, Manichæism ; the Nestorian, Monophysite, and Monothelite controversies ; and those relating to the procession of the Holy Ghost, and the use of leavened or unleavened bread in the sacrament. A brief account of each of these will be given, tracing their influence upon the growth of corruption in Doctrine and Ecclesiastical discipline.

MONASTICISM.

The necessity of extreme austerity and mortification of the body advocated by the fanatical sect of the Montanists in the second century,* and the cruel persecutions of the Christians by the Roman Emperors, (especially the eighth under Decius), in the third century, compelling many, like the celebrated Paul, the first hermit, to retire and live in deserts, prepared the way for the origin of Monasticism. This form of religious profession rose in the fourth century to extraordinary repute, especially in Egypt. It was, at first, chiefly propagated by an illiterate youth from the province of Thebes, named Anthony, who, having given away his patrimony and deserted his family, retired to live among the tombs and in the desert, and acquired great notoriety by the fanatical severity of his fastings and penances. Having come to Alexandria, he was strongly patronized by Athanasius, and the passion for a monastic life rapidly spread, like a spiritual epidemic, all over Egypt and the other regions of the East, from whence it extended to Europe. The inducement with some was to acquire notoriety for extraordinary holiness, as a means of obtaining an ascendancy over their fellow-men, and thereby accomplishing schemes of worldly ambition ; while the motive with the masses was the hope of purchasing

* Montanus, the founder of the sect, was a convert of *Ardaboa*, a village in *Mysia*, a region of Phrygia. He was a wild and frantic fanatic, considered by many of his countrymen a lunatic, who pretended to special illuminations of the Holy Spirit and the gift of prophecy.

heaven by their own merits,—an object always gratifying to the pride of the natural heart of man.

There were two orders of monks and nuns,—the Cœnobites, who lived in common, and the Anchorites, or hermits, who lived alone. The superstitious austerities of life practised under this system of self-righteous delusion were often carried by its fanatical votaries to an extreme partaking of insanity. Some lived in the dens of wild beasts, grazing, like Nebuchadnezzar, in the fields; others, to exhibit their contempt for the body, cast off all clothing, and even women used no other covering but their hair, which was allowed to grow almost to the ground. They used to sit or lie in the most uneasy postures, and cruelly lacerate their flesh as proofs of self-mortification; and many, by such means, acquired extraordinary fame. Monastic institutions multiplied with such surprising increase that colonies of monks settled on the sands of Lybia, the rocks of Thebais, and in the cities of the Nile. The desert of Nitria, south of Alexandria, was peopled by 5,000 anchorites. It is reckoned that there were above 10,000 nuns at that period in Egypt; and as many as 50,000 monks and nuns assembled sometimes together at Alexandria, or at some other venerated place, during Easter. Numerous ruins of these ancient monasteries are still in existence in different parts of Egypt, and some of them have been repaired and are now inhabited by the Copts. It is right to add, respecting Anthony, that he strongly protested against Arianism, and had scriptural views of some of the fundamental doctrines of the Gospel; but his apparent soundness and piety were sadly tarnished by a self-righteous love of notoriety, and he was guilty of the wicked attempt to make mankind believe that he lived without food, while he ate in secret.

ARIANISM.

The tenets of the Ebionites and Nazarenes, who, in the

first century, denied the divinity of Christ, continued to be held by some in the second and third centuries, and were especially advocated by Noetus and Paul of Samosata. But in the fourth century this grievous heresy was advanced in a bolder form by Arius, a presbyter of the Church of Alexandria, and became the most formidable error of the age. It is considered to have taken its rise in the discussions concerning Origen's doctrine of the Trinity, which verged upon Sabellianism, viz., that there were not three persons in the Godhead, but that God has manifested himself in three modes, or characters, called Father, Son, and Holy Ghost. Alexander, Bishop of Alexandria, strenuously asserted the orthodox doctrine, that the Son was begotten from eternity, and that he is of the same essence with the Father. Arius, vehemently opposing him, treated this as Sabellianism, and maintained that there was a time when the Son existed not, and that he is distinct from, and inferior to, the Father. Arius was excommunicated by the Synod of Alexandria; but his most unscriptural and dangerous opinions found, for some years, numerous supporters in the Eastern Churches, and a few, also, in the West, until they were strongly condemned by the Council of Nice, and Arius was banished from Alexandria. He was recalled three years after by the Emperor Constantine, who secretly favoured his errors; but Athanasius,* then Bishop of Alexandria, courageously refused to restore him, for which act of faithfulness the Bishop was banished. The Emperor then commanded the Bishop of Constantinople to receive Arius into the Church, but, on the day appointed, this deluded heresiarch suddenly died.

Arianism, being favoured by Constantine, continued to increase for some years, and the Synod of Antioch published creeds verging towards the heresy. Athanasius,

* The creed bearing his name was written in the fifth century, according to some, by Hilary, Bishop of Arles; but by others it is ascribed to Vigilius, Bishop of Thapsus.

who had been restored by Constantine, was again banished, and the orthodox bishops were persecuted by the Emperor. Arianism declined after his death, but revived under Julian the apostate, and was supported by the Emperor Valens in the East; it was, however, almost extirpated in the West by the opposition of Valentinian and Jovian. The Council of Constantinople at last pronounced decisively against it (A.D. 381), and from that time its declension was rapid. Arianism was partially restored in Italy, and especially in Lombardy, in the seventh century. It prevailed in Poland and Holland in the seventeenth century, and was revived in the Genevese Church in the beginning of the present century. It has, however, been openly professed by only a comparatively small body of individuals in some parts of Europe, and is wholly unknown in the East.

FINAL EXTINCTION OF HEATHENISM.

The latter end of the fourth century was remarkable for the complete destruction of the last remains of Paganism in Egypt and other districts of the East. While the sacrifices of the Pagans had been generally abolished by the severe edicts of the Emperor Theodosius, they were still tolerated at Alexandria, in the ancient and magnificent temple of Jupiter Serapis, which rivalled the pride and magnificence of the Capitol. Connected with this temple was the celebrated museum and library founded by Ptolemy the First, in which were preserved all the treasures of ancient learning; for all the books and writings found by Alexander the Great at Tyre and Babylon, with many curious astronomical and hydrostatical observations, had been removed to Alexandria, and this had been the means of laying open to the Greeks the knowledge and learning of the Phœnicians and Chaldeans. After being accidentally burnt, during the siege of the city by the Romans, it was rebuilt under Mark Antony, who gave to Cleopatra the whole collection of Pergamos, consisting of 200,000 volumes, as the foundation of the

new library. Dissensions having arisen between the Pagans and the Christians, the former took refuge in their temple, where they were besieged by Theophilus, a bold and bad man, occupying the Archiepiscopal throne. The besieged being driven out with frightful slaughter, the temple and valuable museum and library were both given up to plunder, and the books, manuscripts, and objects of art and science, were completely destroyed.

After being again restored, this celebrated library finally perished towards the end of the fifth century, when Amru, the General of the Saracen Caliph, Omar, took and nearly reduced the city to ruins. The conquerors, by command of the Caliph, heated the water for their baths for the space of six months by burning the books instead of wood. The library is reported to have contained 700,000 volumes. Regret has often been expressed at the destruction of these rich stores of ancient learning, with reference especially to the interests of literature, history, and science. The knowledge, however, derived from ancient history and classical literature of the false and abominably vicious character of the principles of the Heathen systems of philosophy, renders it very questionable whether the preservation of these ancient records would not have tended to the corruption of religion and morality, and have proved, therefore, infinitely more injurious than beneficial to the happiness of mankind. Is it not probable that God, when utterly annihilating the ancient monarchies on account of their wickedness, decreed, also, in his mercy to future generations, the destruction of the works in which their corrupting principles had been recorded? Theophilus took this opportunity of exposing the frauds and vices of the Heathen priesthood, their dexterity in the management of the loadstone, their cunning impostures in secretly introducing a human actor into a hollow statue, and their iniquitous abuse of the confidence of innocent females;—frauds and vices which

have been too closely imitated by the priests of the Church of Rome.

PROGRESS OF CORRUPTIONS IN DISCIPLINE AND
DOCTRINE.

The Church continued to be grievously distracted during the fifth and following centuries by endless and useless controversies about unrevealed points of doctrine, and concerning rites and ceremonies. The clergy, neglecting the weightier matters of the law,—judgment, mercy, and faith,—became, in the language of the inspired volume, “proud, knowing nothing, doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth.” Rites, sacraments, and ceremonies, were multiplied, and the magnificence of the churches increased. The use of costly vessels, rich dresses, lights, incense, and music, was introduced, and the Church services performed with imposing pomp and splendour, especially in the administration of the Lord’s Supper. A belief in the efficacy of the sign of the cross, of fastings, self-mortification, and pilgrimages, became general. The use of the pictures of saints in churches and the veneration of their relics were encouraged, and churches were dedicated to them. The number of saints’ festivals was greatly increased, to the serious interruption of industrial pursuits, and the demoralization of the people, who spent them mostly in idleness and vice. The opinion prevailed generally, that pardon for sin and the intercession of saints could be purchased by offering money to the Church. The error that almsgiving is efficacious in removing the guilt of sin was countenanced by Chrysostom and Cyprian. Pretended miracles, designated *pious frauds*, but more scripturally, “lies spoken in hypocrisy,” were assumed to be wrought by priests, monks, and the relics of saints.

Several grave corruptions of doctrine were gradually introduced, such as a belief in purgatory * (supported by Augustine, though first advanced by Origen), and the doctrine of penance, including secret confession to the priests and priestly ABSOLUTION.† These two false doctrines have been the greatest of all the sources of priestly power and wealth, and the main instruments, also, both of their own corruption and that of the people. The celibacy of the priests was generally advocated for the sake of the better preservation of secrecy in confession; it was strongly recommended even by Ambrose.‡ The doctrine of transubstantiation began to be commended to public favour in the sixth century, by Gregory the First instituting a more pompous celebration of the Eucharist, called "CANON OF THE MASS;" and it was essentially taught in all the Eastern, as well as Western Churches, in the eighth century, the Second Council of Nicæa (seventh

* The fifth General Council (A.D. 553) condemned Origen for his errors concerning those pains after death which he conceived restored even the damned. At a later period Pope Gregory, who died A.D. 604, gave considerable countenance to the doctrine of purgatory, which had, within the preceding two centuries, gained some little credit among the clergy of the West, especially among the Monastic orders; it was eagerly seized on by the Benedictine monks, under the sanction of Pope Gregory, and found so profitable in its operation on the people, that it soon became one of the most favoured (perhaps the most necessary) tenets of the Roman communion.

† Private confession to the priests was established about the middle of the fifth century, by Leo the Great.

‡ In the Council of Nicæa (A.D. 325) it was proposed to enforce the celibacy of the clergy; but, through the opposition of Paphnutius, it was only decreed that none should marry after ordination. Siricius, Bishop of Rome, wrote authoritatively in favour of the celibacy of the priesthood towards the end of that century. The celibacy of the clergy has only been partially observed in the East; the secular, or parochial, priests being allowed, and, in some Churches obliged, to marry once. The strong prejudice shown by the people against allowing their wives to confess to unmarried priests rendered this regulation necessary; but the higher orders of the clergy have always been chosen from the monks.

general) having declared that the bread and wine in the Lord's Supper are not emblems, but the very body and blood of Christ. By this gradual conversion of the commemorative sacrament of the Lord's Supper into the idolatrous sacrifice of the mass, and by the character of the ministers of religion being changed from that of preachers of the Gospel into the more exalted one of a SACRIFICING PRIESTHOOD, the great "mystery of iniquity" began more openly to work* (A. D. 787). The Eastern Churches continued, however, to administer the sacrament in both kinds, mixing together the bread and wine. But the greatest of all the evils was, depriving the people of the only standard of Divine truth,—the Word of God; this was not done by any act of direct prohibition, but by withdrawing gradually the Bible from circulation.

The clergy increased considerably in numbers and influence, and became organized as corporate bodies, invested with great privileges. They were exempted from civil offices—empowered to hold landed and other property, and to receive tithes. The number of bishops was multiplied, and their office greatly increased in worldly pre-eminence, being surrounded by an assumption of pomp and dignity, differing as widely as possible from the rules of primitive simplicity and humility, prescribed by the Apostle Paul to Timothy and Titus. The bishops often united the exercise of spiritual and temporal power, being nominated by the emperors independently of the people;—there were great and scandalous violations of order and decorum in their ordinations, which called forth the reproof of Leo, Bishop of Rome, and they thus gradually usurped

* The decision of the Council of Nicæa, respecting transubstantiation, was not at first generally received in the West; that doctrine was openly advocated in the beginning of the ninth century by Paschasius Radbert, Abbot of Corby, but was strongly opposed by John Scotus Erigene, Rabanus Archbishop of Mentz, Bertram a monk of Corby, Claudius Bishop of Turin, and other divines; it gradually prevailed, however, and was authoritatively established, in its grossest sense, in the beginning of the thirteenth century, by Pope Innocent III.

all power in the government of the Church. Their bad example and teaching corrupted their flocks, and caused an increase of superstition highly injurious to morality and piety, and which tended to degrade Christianity in the eyes of Pagans and Mohammedans. St. Jerome, who publicly condemned these abuses, alludes to the supercilious brow of the Bishop, "who, as if placed upon some elevated watch-tower, scarcely deigned to look down upon mortals and address their fellow-servants." Some details of the general increase of immorality, will be found in the following sketch of the Arian persecution.

THE ARIAN PERSECUTION.

While the influence of Divine truth thus declined, natural depravity grew to an enormous height, and licentiousness was amazingly predominant. So intolerable was the oppression and cruelty exercised by men in authority, that when Genseric and the Vandals, who seemed to be sent by God as a scourge for the punishment of their wickedness, attacked Carthage, the poor were induced to beseech God to deliver the city to the barbarians, and, after these became masters of the place, they found it necessary to pass laws, in order to restrain the prevailing licentiousness. Genseric being an Arian, the orthodox Christians in Africa, and especially the hierarchy, were subjected to horrible persecutions for above half a century, by him and his successor, Huneric. They expelled most of the bishops from their sees, and appointed Arians in their place;—in case of resistance, they made them slaves for life. Huneric banished between four and five thousand pastors and people into the desert. He called a Conference of the orthodox and Arian Bishops at Carthage, after which, the Trinitarians having remained faithful to their creed, were deprived of everything they possessed, and expelled the city. Many pastors and laymen of the orthodox faith fled the country, to escape the barbarous treatment of the Vandals, while others conformed to the Arian

tenets. Huneric sent executioners among the people, who whipped, hanged, or burned alive the faithful. Not a few afforded heroic proofs of uncompromising faithfulness, amid sufferings too horrible to relate. They were greatly supported and encouraged in witnessing a good profession, by the example and writings of the holy Fulgentius, Bishop of *Ruspæ*. The Arian persecution was continued under Thrasamond, successor of Huneric, though with less cruelty; but it was finally stopped by Hilderic, the last of the Vandal rulers in Africa; and, after the conquest of this province by Belisarius, General of the Emperor Justinian, Arianism was suppressed in the East.

MANICHÆISM—PROCESSION OF THE HOLY GHOST—THE
NESTORIAN AND MONOPHYSITE CONTROVERSY.

Among the heresies originating in the East was that of the Manichæans, which obtained many followers from the third to the fifth century. It was a most dangerous compound of the religious system of the Magi with Christianity, laying claim to special Divine illuminations, and teaching that there were two eternal principles of good and evil. This heresy favoured the belief in pretended miracles and prodigies among the superstitious Orientals, which still prevails to the present day. Manes, the originator of the heresy, was a Persian; he asserted that the Holy Ghost resided personally in him, and that the Supreme Being was material, and penetrated all nature.* These are two of the leading dogmas of the modern sect called

* Manes had taken his doctrines from the books of Scythian, an Arabian, who was educated on the borders of Palestine, and afterwards in the school of Alexandria, and who was, consequently, very well skilled in the learning of the Greeks, the Egyptians, and Jews, with the latter of whom he disputed at Jerusalem. His books were entitled, "Evangeliū," "Capita," "Mysteria," and "Thesaurus." After the death of Scythian, his disciple, Terebinthinus, fled from persecution to Persia, where Manes, who had been well instructed by the Magi in the discipline and philosophy of the Persians, became acquainted with the writings of Scythian; it was by combining their doctrines with the

Mormonites;—so true is that saying of Solomon, “There is nothing new under the sun.”*

A question which became a cause of keen and prolonged dissension between the Churches of the East and West, in the sixth century, was that respecting the procession of the Holy Ghost. The Eastern Churches held that the Holy Ghost proceeds from the Father alone, and the Western Churches that he proceeds equally from the Father and the Son. After many decisions of bishops and councils on both sides for several ages, the subject was dropped, and each party quietly retains its own opinion to the present day. Another controversy arose about the use of leavened or unleavened bread in the sacrament. The party called Enzymists (Greeks) urging the use of leavened, and the Azymists (Latins) that of unleavened bread.

The controversy, however, which was carried on with the greatest animosity between the different denominations of Oriental Christians, and had the most fatal influence upon the temporal as well as spiritual destinies of their countries, was that respecting the mode of union of the Divine and human natures in Jesus Christ. The controversy originated in the fifth century, with NESTORIUS, a monk of Antioch, made Patriarch of Constantinople by Theodosius the Second, about A.D. 425. He was a severe persecutor of the Arians. His peculiar dogma assumed that in Christ there were two persons, the Eternal Word

learning of the Magi, that he founded his own system, which had many followers, including for some time St. Augustine. Manes was flayed alive by Sapor, King of Persia, as an impostor, for having failed to fulfil his boast of curing by his prayers the king's son, when affected with an illness, of which he died.

* Mormonism is travelling eastward, for recent intelligence states that this absurd heresy has reached Malta, and that attempts have been made by its disciples to pervert, it need scarcely be added without success, some of the Oriental pupils in the College. It is not unlikely we may see several of the ancient heresies revived in the East.

and the man Jesus, united not by nature but by will, and that the actions and sufferings of the Son of man are to be distinguished from those of the Son of God. He, therefore, objected to the use of a common phrase, namely, "Mary, the Mother of God." The violent opposition to these subtle speculations on a subject far above the reach of the human understanding, gave rise to a dogma equally obscure and unscriptural, advanced by Eutyches, Abbot of Constantinople, who taught that in Christ was only one, though a compound nature, viz., that of the Incarnate Word. His followers were, consequently, called Monophysites* (one nature). It appears doubtful, after all, whether Nestorius held a distinction of *persons*, or only a distinction of *natures*, in opposition to the Appollinarian heresy, which confounded the Divine with the human nature. It is the opinion of divines who have examined the writings on both sides, that the disputes which have so long divided the Eastern Churches on this mysterious point, amount to nothing more than a wrangling about words. It is certain that both Nestorians and Monophysites hold the divinity of our Lord, and that their disputes respect only the mode of his incarnation. †

* *Mónos, monos*, only one—*φύσις, physis*, nature.

† *The Monothelite doctrine.* An attempt was made in the seventh century, under the Emperor Heraclius, and by the advice of Paul, the Armenian, to effect a reconciliation between the Monophysites and the Orthodox Greek Church. The plan was to obtain the assent of both parties to the proposition, "that in Jesus Christ there was, after the union of the Divine and human natures, only one will and one operation." This doctrine was called *Monothelite*—*μόνος, monos*, alone; *θέλημα, theléma*, will. This modified form of the heresy spread considerably for some time through the East, especially under the authority of the cruel Emperor Constans; it was ably refuted by Sophronius, Bishop of Jerusalem; and Maximus, with the two brothers, Anastatius, suffered severe persecutions for opposing it, their tongues being cut out and right hands cut off. The proposition was accepted by the whole tribe of the Maronites residing in the Libanus, and was held by them until their union in the twelfth century with the Church of Rome. This doctrine was however condemned as heretical by two

This lamentable controversy respecting metaphysical subtilities, involving no question of real importance, was the occasion, however, of protracted and fierce conflicts, carried on by the hierarchy and people of both parties, and attended with proceedings most disgraceful to humanity and to the cause of true religion. Cyril, Patriarch of Alexandria, a man, like Nestorius, of a persecuting spirit, anathematized him, and procured his condemnation by Celestine, the Bishop of Rome. Cyril also fiercely persecuted the Jews, of whom there were forty thousand in Alexandria. On the occurrence of a quarrel between some Christians and Jews, he led a seditious multitude to the attack of their synagogues, gave up their homes to plunder, and expelled them from the city.* A council was convened at Ephesus to settle the Nestorian and Monophysite controversies, which became the scene of such violent and scandalous proceedings between the Syrian and Egyptian factions, that it was called the "Synod of Robbers." Nestorius and Cyril were in turn anathematized and degraded by this assembly;—but it was finally dissolved by Theodosius, and Cyril made his escape to his Episcopal fortress at Alexandria.

The enemies of Nestorius, however, ultimately prevailed; he abdicated, was branded with heresy, and banished to the Libyan Oasis, where he died. He was buried at Panopolis (Chemmis) in Upper Egypt, where it is reported that the Jacobites (Monophysites) continue to this time to exhibit their sectarian hatred, by casting stones at his sepulchre, and repeating the foolish tradition that it was never watered by the rain of heaven.

Councils at Rome, and, finally, by the sixth General Council at Constantinople, A.D. 680.

* Alexander the Great visited Jerusalem during his celebrated expedition to Assyria against Darius (330 years B.C.), and having been highly delighted with the homage rendered him by the Jews, he bestowed great privileges upon them. It was from this period they began to establish themselves in several foreign provinces, and more especially at Alexandria, where their numbers rapidly increased.

Cyril was succeeded by Dioscorus, the champion of the Monophysites against Flavian, the Byzantine Pontiff of the orthodox Greek faith, whose condemnation he succeeded in obtaining at the second Council of Ephesus. He is said to have buffeted, kicked, and trampled on his brother Pontiff, who expired on the third day of the wounds he received at Ephesus. Dioscorus was, in his turn, condemned and degraded by the Council of Chalcedon, convened A.D. 451, by Pope Leo, whose epistle determining that the tenets of the Greek Church on the disputed points contained the orthodox doctrine, was subscribed by most of the bishops of the East. Proterius, the successor of Dioscorus, appointed by the Emperor Marcian, was so detested by the Alexandrians, that, after being murdered in the baptistry, his body was burnt, and his ashes were scattered to the wind. A kind of diabolical frenzy had seized all classes; for while most of the ecclesiastical leaders on all sides only fostered these unhappy divisions as a means of gratifying their own unhallowed craving after spiritual and temporal power, the subtilities in dispute were embraced and advocated with sincere and fanatical zeal by the masses of the people, believing salvation to hang upon their maintenance.

These fierce struggles between rival candidates for the primacy continued for a long period to desolate the country. Apollinaris being opposed by the Alexandrians, his inauguration was celebrated by a general massacre of the schismatic Monophysites (A.D. 551). Finally, for a short period, the Churches of Egypt were delivered over to the Roman Catholics, and the Monophysite doctrine was proscribed.* It continued to prevail, however, very generally in the Coptic Churches throughout the provinces, and partially also in Syria and other regions of

* Apollinaris was succeeded by two good patriarchs: Eulogius, who laboured to restore peace and sound views of doctrine by his writings; and John, the Eleemosynary, who was distinguished for his great Christian benevolence and large charities.

Asia, and their scattered Churches were united under the name of JACOBITES, from Jacob Baradæus, one of their great champions (A.D. 560). They were subjected to a long series of cruel persecutions by the Emperors and hierarchy of the orthodox Greeks of Constantinople, the Patriarchs of their own choice occupying, at times, the chair of St. Mark, at Alexandria, but being often obliged to fly to the deserts.

Some of the Emperors of the Eastern Empire, during the fifth century, were zealous supporters of a pure practical form of Christianity, and of sound morality. Such were, especially, the Emperor Theodosius II., his eminently pious sister Pulcheria, the Emperor Marcian, her husband, and his successor, Leo. Theodosius protected the Christians in Persia against the cruel persecutions instigated by the Magi, under the reign of King Isdegerdes. He made a law to forbid, in every city, even Jews and Pagans to attend the theatre and the circus on the Lord's-day and on certain festivals, and he was decidedly opposed to the shows of the circus. Leo passed a law, dated 469, forbidding judiciary proceedings on the Lord's-day, and any plays or games, and a law, also, against Simony.

GREAT DECLENSION OF PURE RELIGION.

In the midst of these vain janglings and fierce contentions respecting mystical subtilties, and under the influence of the increased importance attached to the use of an imposing and idolatrous ceremonial in the performance of rites and administration of sacraments, the simple, spiritual, and saving truths of Christianity, were almost completely forgotten. The great scriptural and fundamental doctrines of justification by faith only in the atoning righteousness of the Lord Jesus Christ *imputed* to believers—of regeneration, or a new birth unto holiness, by the power alone of the Holy Spirit—were superseded by the Popish doctrine of justifica-

tion by means of sacraments, which a sacrificing priesthood alone could administer—by an *inherent* righteousness, infused into the soul, through the direct *OPUS OPERATUM* of these sacraments—and increased by such meritorious works as prayers for the intercession of saints, fastings, penance, pilgrimages, &c. In fact, a religion, consisting of *OUTWARD FORMS*, and of a blind credulity in superstitious impostures, supplanted the life-giving, soul-renewing doctrines and precepts of the religion of Christ. The Bible is the only standard of Christian truth, and its daily study, under the teaching of the Holy Spirit, after the example of the noble Bereans,* can alone preserve either individuals or a Church from falling. “Holy Scripture containeth all things necessary to salvation. So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.”†

But the priests being aware that the Scriptures condemned many of their perversions of Divine truth and superstitious practices, set them aside, and withdrew them from circulation, substituting in their place the decrees of Councils, the teaching of the Church, the traditions of the fathers, and the fabulous legends of pretended saints.

* Acts xix. 11.

† Sixth Article of the Church.

SECTION V.

OUTLINE OF THE ECCLESIASTICAL AND POLITICAL HISTORY OF EGYPT (CONTINUED).

Causes checking the progress of error—1st, The ten persecutions of the Christians—2d, The writings of some of the primitive Fathers—Augustine—The Pelagian heresy—Justification by Faith—The Donatists—Chrysostom—Jerome—Ambrose—Basil—Hilary of Poitiers—Cyprian—The Novatians—Irenæus—Polycarp—Dangerous influence of metaphysical philosophy—Origen—Ignatius—Clement of Rome—Barnabas—Hermas—Remarks on the writings of the Fathers—Influence of the writings of Augustine in following ages—The Paulicians and Massalians—Progress of Heresy and Invasion of the Saracens—Consequences of the invasion of the Saracens—The Sultans, the Mamlouks, and the Turks.

CHECKS TO THE PROGRESS OF ERROR.

THE deplorable corruption of scriptural doctrine and decay of spiritual religion in the East, during the first six centuries, did not proceed wholly unrestrained; the course of error and licentiousness was frequently checked, and its progress suspended by two principal causes. First, the severe persecution of the Christians by the Roman Pagan Emperors. Second, the writings of several divines, equally eminent for their piety and learning, by whom some of the prevailing errors were successfully combated, and several of the fundamental doctrines of the Gospel ably maintained.

FIRST.—PERSECUTIONS OF THE CHRISTIANS.

After the martyrdom of Stephen by the Jews,* of the

* Acts v. 6, 7, 8.

Apostle James the son of Zebedee, by Herod Agrippa,* and of James, surnamed the Just, by the high priest Ananias (a Sadducee), a general persecution of the Christians, termed the **FIRST**, took place under Nero, about A.D. 65, in which Paul and Peter perished.† The **SECOND** persecution, also in the *First* century, originated with the Emperor Domitian, A.D. 95, by whom the Apostle John was banished to the Isle of Patmos.‡ The **THIRD**, **FOURTH**, and **FIFTH** persecutions, in the *Second* century, were carried on by the Emperors Trajan, A.D. 107, Adrian, A.D. 118, and Marcus Aurelius Antoninus, A.D. 161. The last of these, surnamed the Philosopher, was a strict disciple of the self-righteous sect of the Stoics, and a great enemy of Christianity. Among the eminent saints of God, who cheerfully submitted to death for the testimony of Jesus during these persecutions, may be enumerated, **SIMEON**, Bishop of Jerusalem; **IGNATIUS**, Bishop of Antioch, who was thrown to lions in the amphitheatre at Rome, by order of Trajan; **JUSTIN MARTYR**, the eminent Christian writer; **POLYCARP**, Bishop of Smyrna; **POTHINUS**, Bishop of Lyons; and the heroic **BLANDINA**, a lady of the same city, who suffered martyrdom under the reign of the philosophic Marcus Aurelius.

The **SIXTH** persecution occurred in the *Third* century, A.D. 202, under the Emperor Severus, and was prosecuted with great cruelty, especially at Alexandria and Carthage. Among the distinguished martyrs of this period were, **PERPETUA** and **FELICITAS**, two ladies of Carthage; **LEONIDAS**, of Alexandria, father of Origen; **VICTOR**, the eminently pious Bishop of Rome; and **IRENÆUS**, Bishop of Lyons.§

The **SEVENTH**, **EIGHTH**, AND **NINTH** persecutions

* Acts xii.

† 2 Tim. iv. 6, 16, 17; 2 Pet. i. 14.

‡ Rev. i. 9.

§ Some authors have denied Irenæus being put to death, or that there was any second persecution at Lyons.

happened in the same century, during the reigns of Maximin, A.D. 236, Decius, Gallus, and Æmilianus, from A.D. 250 to 253, and Valerian, A.D. 256. The first was of short duration, but the two others lasted each four years. CYPRIAN, Bishop of Carthage, was among the martyrs, as also LUCIUS, STEPHEN, and SIXTUS, Bishops of Rome, and LAURENTIUS, Deacon of Sixtus, who was cruelly tortured by fire. ORIGEN was tortured, but survived.

The TENTH persecution occurred in the *Fourth* century, and was undertaken by the Emperor Diocletian, A.D. 302, at the instigation of the Cæsar Galerius, Governor of some of the Roman provinces in Asia and Africa, and who was a fierce enemy of the Christians. It being resolved by Diocletian and his colleagues to exterminate, if possible, the Christians and their religion, the persecution was prosecuted on the largest scale, and with the utmost refinement of barbarity, throughout the whole Roman world, with the exception of France, where the Cæsar Constantius (father of the Emperor Constantine) only demolished the churches, but preserved the persons of the Christians. The persecution abated in the West at the end of two years, when, on the abdication of the Emperors Maximian and Diocletian, Constantius succeeded Maximian in the Western Empire. But Galerius having become the successor of Diocletian in the East, the persecution was continued by him and by his nephew and heir, Maximin, with unrelenting ferocity for above eight years. It was finally terminated on Constantine's becoming sole ruler of both divisions of the Roman Empire, A.D. 312. Some of the places where this dreadful persecution raged with the greatest fury were Thebais, Alexandria, Antioch, Smyrna, and Cæsarea in Palestine. Christianity was, however, tolerated and protected by some Pagan Emperors, especially by Antoninus Pius, Alexander Severus, whose mother, Julia Mammæa, held the Christian religion in great respect; and also by Gallienus, Claudius, and Aurelian.

No language could adequately describe the sufferings to which many of the martyrs were subjected in these cruel persecutions. All the inventions that malice and ferocity could suggest, were exhausted for the purpose of aggravating the tortures of the innocent victims. They were covered with skins of wild beasts, and torn by dogs; were besmeared with combustibles, crucified, and set on fire, that they might serve for lights during the public games at night. Their bodies were scourged and stretched on wheels, and their flesh was torn with iron talons; they were burnt by slow fires, and by the application of red hot irons, or seated in iron chairs heated red; they were thrown to wild beasts, and if not killed, were carefully treated, in order to be exposed another time. Some were killed by driving a large stake through their intestines. A martyr having endured the rack and burning plates, the judge ordered him to be rubbed all over with honey, and then to be exposed in the sun, which was very hot, lying on his back, with his hands tied behind him, that he might be stung by insects. A refinement of cruelty sometimes practised was to inflict the severest tortures short of destroying life, and then to use the best means of sufficiently restoring the martyrs to enable them to endure a repetition of the same tortures. Their persecutors hoped that the impatience of repeated and prolonged intense suffering might effect that denial of their faith, which surprise and terror could not. Great numbers were banished, or fled to deserts, and lived in caverns and forests, exposed to cold, hunger, and nakedness; this assisted in creating a love for the retirement of a monastic life, and was the occasion of Paul, the first hermit, spending his long life in solitude in the desert mountains of Egypt.

The foregoing horrifying sketch of the sufferings inflicted on the Christian martyrs by the Infidel Pagans reveals the intense hatred of the pure Gospel of Jesus Christ that rankles in the natural heart of man, until it has been renewed by Divine grace; and shows what a cruel monster he

may become for the sake of indulging this Satanic feeling. Truly is it declared of Christ that he shall be made a "stone of stumbling and rock of offence, even to them which stumble at the word, being disobedient." It may further be observed, that corrupt forms of Christianity engender an hostility to the doctrines of free grace fully as inveterate as that springing from Infidelity; in proof of which it will be sufficient to adduce the many cruel persecutions of God's true people by the Papacy: for the butchery of the Waldenses, the massacre of St. Bartholomew, the fires of Smithfield, and the tortures habitually inflicted by the Inquisition—exhibit as malignant a hatred of the Word of God, and as great a refinement of cruelty as were ever displayed by the Infidel Pagans.

It is instructive to remark, that a serious declension in soundness of doctrine and holiness of life had pervaded more or less the Christian Churches immediately previous to each of these persecutions. Long-continued seasons of prosperity and safety have generally been found unfavourable to the growth of spiritual religion; the love of the world increases with the abatement of suffering; man's natural propensity to sin becomes more powerful, and the pride of reason grows, substituting its vain-glorious speculations for the humbling truths and holy, self-denying precepts of the Gospel. A careless spirit, a mere intellectual faith, and a heartless formal attention to religious duties, are thus observed to be the usual consequences of a state of prolonged security. Origen, whose writings had tended to make philosophy reputable, himself complains of the prevalence of this cold formalism. "Several," he says, "attend only on solemn festivals, and then not so much for instruction as for diversion. Some go out as soon as they have heard the lecture without conferring or asking the pastors any questions; others stay not till the lecture is ended; and others hear not so much as a single word, but entertain themselves in a corner."*

* Fleury.

writers describe the intervening periods of peace of the Church as having been characterized by an increase of endless quarrels between sects contending for metaphysical subtilities, and by the ascendancy of ambition and covetousness among the ecclesiastical rulers, favouring the growth of superstition and immorality. This was particularly noticed in the beginning of the reign of Diocletian, immediately previous to his dreadful persecution, and after the deaths of Cyprian and Dionysius of Alexandria.

While these persecutions were no doubt allowed by God as a punishment for the sins of the Christians, they were attended, as one of their results, with remarkable revivals of true godliness, answering thus the double end of a scourge and antidote. The lukewarm and mere nominal professors were found wanting in the hour of trial, and renounced in large numbers their religion by sacrificing, as required by their persecutors, to the Heathen gods. This was the course pursued on several occasions by a majority of the Christians at Alexandria, Carthage, and elsewhere. A goodly number, however, manifested a far different spirit; for thousands, strengthened by the indwelling of the Holy Spirit, "loved not their lives unto death," but counting the cost, and preferring heavenly things to earthly, deliberately submitted with meekness, cheerfulness, and charity, to the most cruel sufferings and ignominious modes of death. One of the effects of fear and suffering in many wavering and lapsed Christians was to destroy all *self-confidence*—to stir up a spirit of repentance, humility, and prayer, which was blessed, in numerous cases, by large effusions of the Holy Spirit. In this way numbers of the lapsed were reclaimed, and a noble army of martyrs were raised up out of a state of deadness and general declension. "The arm of God," says an ecclesiastical writer, "was lifted up in a wonderful manner, at once to chastise and to purify his Church, and also to demonstrate the truth of the Christian religion to the

proudest and fiercest of his enemies, till they were obliged to confess that the Gospel was Divine, and must stand in the earth invincible." *

The praise and admiration bestowed on the martyrs created, however, in some Christians, through the love, it is to be feared, of human applause, a reprehensible eagerness for the honours of martyrdom: forgetting the precept and example of our Lord and the Apostles, when persecuted in one city, to flee to another, they rashly sought death by surrendering themselves to their persecutors. This thirst for martyrdom was greatly encouraged by the mistaken example of the celebrated Ignatius, who seems to have forgotten the stern truth, that it is much easier *to die well* than *to live well*. The astonishing and almost supernatural fortitude of the martyrs, many of them weak women and even children, was blessed not only in strengthening the weak in faith, but in convincing unbelievers; so that persecutions undertaken for the purpose of extinguishing Christianity, were converted into powerful instruments for its wider dissemination. The Christians who fled or were banished, propagated their religion wherever they went, and it is a well-authenticated historical fact, that Christianity was preached, especially by the Nestorians, during these periods, over the whole of Asia, as far as China; it was also disseminated through several parts of Europe.

The foregoing brief notice of the dreadful persecutions endured by the Christians of the primitive ages sets before us noble models of Christian devotedness, and furnishes a standard of Christian perfection, the study of which may not be unprofitable in these times of general profession, but deficient practice. Many are the warnings to be discerned, both in the momentous passing events of our times, and in the declarations of prophecy, that it is a part of God's unerring purposes to subject again his pro-

* History of the Church of Christ, vol. i. Religious Tract Society.

fessing people, for their sins, to the ordeal of fiery persecution; it may be well, therefore, to prepare habitually for the evil day, "putting on the whole armour of God, that we may be able to stand against the wiles of the devil, . . . and having done all to stand."

SECOND.—THE PRIMITIVE FATHERS.

The primitive Fathers who are considered to have chiefly contributed, by their writings, to the preservation of the purity of the faith in the early ages of Christianity, are the following:—IN THE FIRST CENTURY, Clement, Barnabas, Hermas. IN THE SECOND CENTURY, Ignatius, Bishop of Antioch; Polycarp, Bishop of Smyrna; Justin Martyr, a native of Nablous (ancient Sichem), but residing at Rome; Athenagoras, an Athenian; Dionysius, Bishop of Alexandria; Apollinarius, Bishop of Hierapolis; Theophilus, Bishop of Antioch. IN THE THIRD CENTURY, Irenæus, Bishop of Lyons; Cyprian, Bishop of Carthage; and a few others of less note, though their labours were useful. IN THE FOURTH CENTURY, Ambrose, Bishop of Milan; Gregory of Nazianzum, Bishop of Constantinople; Gregory, Bishop of Nyssa; Ephraim, of Syria; Hilary, Bishop of Poitiers; Basil, Bishop of Cæsarea; Athanasius, Bishop of Alexandria; Didymus, a professor in the school of Alexandria; Epiphanius, Bishop of Cyprus; Cyril, Bishop of Jerusalem. IN THE FIFTH CENTURY, Chrysostom, Bishop of Constantinople; Augustine, Bishop of Hippo, in Africa, and Jerome, a monk, at Bethlehem.

The general scope of the writings of these Divines was the refutation of the numerous heresies that grew up and prevailed with such destructive power in the Christian Church during these ages, and more especially of the dangerous principles of the Gnostics, Arians, and Pelagians. Among the most valuable of the above-mentioned works may be named the epistles of Clement and Poly-

carp, the writings of Justin Martyr, Irenæus, Cyprian, Ambrose, Gregory of Nyssa, Ephraim, Hilary, Chrysostom, Jerom, and Augustine.

These Divines were generally sound (with one or two exceptions) in their views of the doctrines of the Trinity, of the fall of man through the original sin of Adam, of his redemption by the free grace of God, and of the sanctifying influence of the Holy Spirit. But previous to the time of Augustine the true scriptural view of the great doctrine of Justification by faith only had become very much obscured and nearly lost; it was partially corrupted under Julian, by the self-righteous principles of the prevailing systems of philosophy, and still more completely under Origen; while, on the other hand, it was superseded by the introduction of the doctrine of Justification by sacramental grace, penances, and other pious works. The result was, the almost complete extinction of vital religion, through the combined pressure of philosophical speculation, and monastic darkness and superstition. A short account will be given of each of these eminent Divines, and of their writings.

AUGUSTINE, Bishop of Hippo, in Africa, born A.D. 354, at *Tagaste*, a city in Numidia, was the Luther of his age; his writings produced a temporary general revival of the doctrines of free grace, and they continued for above a thousand years, up to the period of the Reformation in the sixteenth century, to be the chief source, next to the Scriptures, from whence, in the midst of intense ignorance and darkness, some clear perceptions of Justification by faith as the only foundation of the sinner's hope, were occasionally derived. Augustine contended successfully against the heresies of the Manichæists and Donatists;*

* The dispute of the DONATISTS had reference only to the regularity of the consecration of Cœcilian to the Bishopric of Carthage, without the concurrence of the Numidian Bishops; it originated in the fourth century, and was put down in the fifth, by St. Augustine, at a Council held at Carthage.

but the division of his labours most eminently useful to the cause of true religion, was his triumphant and crushing refutation of Pelagianism, which afforded him the opportunity of setting forth the doctrine of Justification by faith, in its scriptural simplicity.

The PELAGIAN heresy, first disseminated by a monk, named Pelagius, a native of Wales, was subversive of many of the fundamental doctrines of Christianity. The tenets of Pelagius were that Adam would have died, whether he had sinned or not; that men do not, therefore, inherit from him a corrupt nature; that men might be saved by the law as well as the Gospel; that infants just born are in the same state as Adam, before transgressing; that men's death depends not on that of Adam, nor does their resurrection depend on that of Christ; that a special act of Divine grace is not necessary to enable us to become or continue righteous; that grace is bestowed in proportion to human merit.

This most dangerous heresy maintained, accordingly, the system of natural religion, or Deism, in opposition to the Christianity of revelation, and tended to stir up human pride, while the doctrines of grace inculcate humility. Pelagius, so called from his Welsh patronymic, Morgan, which signifies born by the sea, and his associate, Coelestius (a native of Ireland) had recourse to great deceit and subtilty in propagating these fatal errors, insinuating them covertly by the use of cautious and ambiguous language, while pretending to defend orthodox truth. Pelagius, being cited for heresy before a Council at Jerusalem, obtained an acquittal by deceiving his judges. His tenets were, subsequently, strongly condemned by a Council at Carthage; and, after much controversy, they were finally declared heretical by Zozimus, Bishop of Rome, from which city the Pelagians were banished by the Emperor Honorius, A. D. 418. This heresy was, from that time, completely expelled from the East, but it broke out on several occasions at later periods in the West, and there are many most alarming signs of

its revival among ourselves in the present day under the appellations of Christian Socialism and German Rationalism. A semi-Pelagianism was advocated soon after by Cassian, an Eastern monk settled at Marseilles, the chief feature of which was that the assistance of Divine grace is not necessary to begin, but to continue, a holy life. This doctrine, which spread widely in Gaul, was combated by Augustine in his books on Predestination and the Gift of Perseverance.

The other works of Augustine, besides the two just mentioned, are, his "Confessions," "Meditations," "Treatise de Civitate Dei," written against the Pagans, who charged the Christians with the decay of the Empire; his "Book of Nature and Grace"—Letters and other writings against Pelagianism and Manichæism—Various treatises on Faith, and works—On Lying—On Divine Grace—On Catechising—On Patience—On Christian Doctrine—On the Trinity—Letter to Proba on Prayer—Correspondence with Jerome—Sermons—Retractations, or revisions of his opinions.

The eminently useful labours of Augustine's long life, as well as his writings, prove him to have been a man of distinguished piety, imbued with a deep spirit of prayer, humility, and charity. While, however, Augustine and the other holy men whose names have been mentioned—many of whom suffered martyrdom—were used as blessed instruments in restraining for a season the double tide of metaphysical error and blind licentious superstition, they did not themselves wholly escape their contaminating influences. Augustine, after being educated in the Heathen school of Platonism, had joined the Christian semi-Heathen sect of Manichæans. His mind had become so deeply poisoned by his studies of metaphysical philosophy, or "oppositions of science, falsely so called," that it required nine years of most strenuous and painful conflict before he could entirely divest it of the tangled web of sophistry which opposed his reception of God's

revelation in childlike simplicity of faith. He was exposed to these afflicting struggles, although the truth, power, and glory of the doctrines of the Gospel of free grace were continually set before him by the persuasive instructions and edifying example of his pious mother, the interesting Monica, to whom he was devotedly attached.*

The influences of Augustine's early education may probably account for his being a fanciful expounder of the Scriptures, and for his writings being sometimes clouded with the mists of superstition. He encouraged Monasticism by founding the order of monks bearing his name, and he favoured the superstitious belief in purgatory, and in the efficacy of prayers for the dead. While, by the careful study of the Scriptures, he recovered the constituent parts of the doctrine of justification by faith, which had been completely forgotten, he was not able perfectly to harmonize them and show their mutual connexion and dependency; for he continually applies St. Paul's term to **JUSTIFY, TO THE INHERENT RIGHTEOUSNESS OF SANCTIFICATION**. He clearly knew, however, the meaning of faith in the Redeemer, and the office of the Holy Ghost in bestowing it, and he understood, felt, and loved experimentally these most blessed and saving truths.

CHRYSOSTOM, Bishop of Constantinople, was born at Antioch, of a noble family, about the year 354. He laboured zealously to reform his diocese in the midst of great troubles and persecution, having been twice banished, and dying in exile. His eloquence in the pulpit was very great, though florid; he held scriptural views of the fundamental points of justification, but was not sound on the doctrines of election and free will, his opinions being obscured by the Platonic philosophy and Origenism which had done so much harm to the Church, especially as regards faith and humility. He writes, on the subject of free will: "The whole is said to be of God, because the

* Augustine's "Confessions."

greater part is." He was addicted to monastic austerities, and of a hasty, ill-governed temper. His writings, which contain much that is practically useful, are chiefly homilies, expositions of Scriptures, and treatises on various subjects.

JEROME was born at Stridon, on the confines of Pannonia and Dalmatia, about the year 329. He was a man of considerable talent and great learning, and passed the greater part of his life in a monastery at Bethlehem, in the study and translation of the Scriptures into the Latin version, which has been used ever since under the name of *THE VULGATE*. He was humble before God, and sincerely pious; but his knowledge of theology, though sound on essential points, was contracted and low, being clouded with superstitious and fanciful speculations. He greatly encouraged Monasticism and superstition, and was very intemperate in controversy.

AMBROSE, Bishop of Milan, was born at Arles, in Gaul, A.D. 333. He was naturally gifted with great talent, eloquence, and courage. He zealously opposed in his writings the progress of Arianism. His views of several of the essential truths of the Gospel were scriptural, though he misunderstood the doctrines of Election and Predestination. His piety was deep, and charity unbounded, and his labours were immense. His mind had been, however, injured by the fancies of Origen, as is seen in his expositions of Scripture. He greatly encouraged the celibacy of the clergy, Monasticism, and superstition.

BASIL, surnamed the Great, for his piety and learning, was Bishop of Cæsarea, in Cappadocia, where he was born A.D. 326. He opposed with great energy and talent the Arian heresy. He was, however, partially unsound, from adulterating pure scriptural truth with self-righteous and superstitious mixtures. He and Gregory of Nyssa joined in framing rules of monastic discipline, and his constitution was broken down and life shortened by his

monastic austerities. Similar remarks will apply to the other writers of the fourth century mentioned. HILARY, Bishop of Poitiers, was, however, justly considered a pillar of orthodoxy in the West, especially in opposing Arianism, against which he had contended also strenuously in the East, during a residence of several years at Seleucia. Ephraim, the Syrian, was also a most holy man.

CYPRIAN, Bishop of Carthage, was born in that city in the beginning of the third century. He was one of the most eminent and useful of the Fathers of the third century. Originally a man of quality and wealth, and Professor of Oratory at Carthage, he became converted by the direct study of the Scriptures, under the teaching of the Holy Spirit. He fortunately knew little, if anything, of the then reigning philosophy; his spirit in interpreting the Scriptures was, consequently, more simple, and better disposed to receive its plain obvious sense than that of men who were practised in the subtle refinements of sophistry. Though no extraordinary theologian, in point of erudition, he is described as having been "a useful practical divine, an accomplished pastor, flaming with the love of God and of souls, and, with unremitting activity, spending and being spent for Christ Jesus."* His views of the doctrines of Justification and of regeneration by Divine grace were sound, and their influence was deeply felt in his own experience, as shown in the interesting narrative of his conversion. His writings are instructive and edifying; there are portions, however, which do not show the same degree of Evangelical purity and nice discrimination of doctrine; he appears not, for instance, to have understood the doctrine of the election of grace. He shines more in practical than in speculative divinity. He uses language on the duty of almsgiving that may easily be construed into the assertion of merit. His principal writings are,—Narrative of his Conversion—

* "History of the Church of Christ," vol. i., p. 238. Religious Tract Society.

Description of the Blessedness of true Christianity—Reflections on the Work of the Holy Spirit—Letters on Humility—Letters to the Lapsed—To Christians under Persecution—To Eucratius, Bishop of Thenæ, in Africa, proving that theatrical amusements are absolutely incompatible with Christianity, &c.

The Churches in Africa were for a short period, at the close of the persecution of Valerian, in the enjoyment of peace and pure religion, through the wise and benevolent influence of Cyprian, and a real and salutary care was taken of the various flocks by their bishops and pastors. This state of peace and spiritual prosperity was, however, soon disturbed by an unhappy and violent controversy on the question, whether persons returning from heresies into the Church ought to be rebaptized. The necessity of a new baptism was maintained by Cyprian, while it was opposed by Stephen, Bishop of Rome.*

IRENÆUS, Bishop of Lyons, was a Greek, born at or near Smyrna, in the third century. He was zealously engaged in repressing the numerous prevailing heresies, in effecting which his most seasonable “Book of Heresies” was undoubtedly of great service. Such a work was necessarily more controversial and speculative than experimental, but it affords evidence that its author maintained all the essentials of the Gospel, notwithstanding some philosophical adulterations.

* The views of Cyprian on this question were strongly advocated by a sect which caused for some time considerable dissension in the Churches both of the East and West, though they never spread to any great extent; these were the Novatians. NOVATIAN was a monk in the third century, who, having been a Stoic before he embraced Christianity, advocated the stern and harsh rules of that sect, respecting, especially, the re-admission into the Church of the *lapsed* Christians. The Novatians, called also Cathari, or Puritans, became a numerous sect, and were the first body of Christians who separated from the general Church, not on grounds of doctrine, but of discipline. They were sound in the faith, though wanting in Christian charity. Novatian suffered martyrdom under the Emperor Valerian.

POLYCARP, the holy Bishop of Smyrna, in the second century, who had associated with the apostles, was a sound divine and a man of deep piety and great influence. His epistle, occupying about ten pages, is perfectly scriptural.

JUSTIN MARTYR was probably of Greek origin, and born at Nablous (ancient Sichem), in the province of Samaria, in the second century. He had received a philosophical education, and, before his conversion, had belonged in succession to the Stoic, Pythagorean, and Platonic sects. He could find, however, no solid and lasting peace of mind until he embraced Christianity. His two Apologies for Christianity, and his Dialogue with Trypho a Jew, are able and valuable productions. His life was forfeited at Rome in consequence of his uncompromising faithfulness to his Christian profession. Although generally sound in some of the essential fundamentals of the Gospel, his opinions were too much tinged with a philosophic spirit. He was by no means clear and correct in his views of original sin. He speaks of man as possessing the power, independently of Divine grace, of choosing good as well as evil. He knew not the doctrine of election. The serious errors on these points contained in his able writings, probably paved the way for the introduction subsequently of the Pelagian heresy. His views of justification were consequently defective; he considered the atonement more as the source of sanctification than of justification. In his expositions of Scripture he was apt to find prophecies where none exist, and to make things typical to an extravagant extent. He confounds also, sometimes, the light of natural conscience and the light of Divine grace. He paid to Socrates a great compliment, as if he had really known the true God, and had lost his life for attempting to draw men from idolatry; whereas the narrative left by that philosopher's disciples shows that he was as much an idolater as the rest of his countrymen, and that the last words he uttered were entirely idolatrous.

Dangerous Influence of Metaphysical Philosophy.—The case of Justin proves the dangerous influence which the study of abstract metaphysical and moral philosophy has ever exercised upon religion. With the exception of a small proportion of natural and practical truths, so self-evident as to be agreeable to the common sense and conscience of mankind, without requiring the test of subtle and refined abstract speculations, the study of these sciences is both injurious to the mind and wholly unprofitable. Metaphysical philosophy has been found to militate against the vital truths of Christianity, and to corrupt the Gospel in our times fully as much as in the early ages. Its principles are very justly described as being generally either “romantic or absolutely false.”* The same objections do not attach to the study of natural philosophy, or of the mathematical and physical sciences, provided only they are pursued with the humility becoming finite creatures, so as to avoid the danger of being elated with pride, and made too wise for the teaching of God’s Holy Spirit. “The meek will He guide in judgment: and the meek will He teach his way.”† The following sketch of the life and writings of Origen is added, as affording a striking confirmation of the truth of the above remarks:—

ORIGEN, although a man of superior talent and undoubted sincerity, was the instrument of incalculable evil in the Church, through his love of “philosophy and vain deceit,” and the great encouragement which he gave to the introduction of the speculations of metaphysical philosophy in the study of the Word of God. His father, Leonidas, who was a pious man, and suffered martyrdom at Alexandria in the third century, had trained him carefully in the Scriptures before introducing him to the study of the Platonic philosophy and other profane learn-

* “History of the Church,” vol. i., p. 191. Religious Tract Society.

† Ps. xxv. 9.

ing of the age. He gave him daily a certain task to repeat out of the Bible, and, when the ardent, speculative mind of the young man led him to ask his father questions beyond his ability to solve, "the father checked his curiosity, reminded him of his imbecility, and admonished him to be content with the plain grammatical sense of Scripture which obviously offered itself."* His intemperate zeal would have led him to seek martyrdom, had not his mother confined him to the house by hiding all his apparel.

Disregarding, however, his father's wise admonitions, he was tempted, by his ambitious and presumptuous spirit, to engage deeply in the study of metaphysical science; never content with plain common-sense truth, but always hunting after something new and extraordinary, he attempted to explain many of the deep and abstruse questions of the revealed Word by the fancied power of his own subtle reasoning. His voluminous writings are consequently full of endless allegorical interpretations and of Platonic notions concerning the soul of the world, the transmigration of spirits, free will, the pre-existence of souls, &c. His comments on Scripture are thus essentially based upon a system of fanciful allegory, the just and plain sense being much neglected, and the whole covered with thick clouds of mysticism and chimerical philosophy. He had, indeed, a zeal for truth, "but not according to knowledge."

Placed unfortunately for many years at the head of the Catechetical School of Alexandria, the life of Origen was rather scholastic than active in the Church; more that of a man of letters than of an humble, spiritually minded, practical minister of the Gospel. While his eminent literary talents and attainments raised him high in the favour of the great and learned among the Pagans, it has been justly stated, that "no man, not altogether unsound and hypocritical, ever injured the Church of Christ more

* Eusebius, B. vi., c. 1.

than Origen did. . . . A thick mist for ages pervaded the Christian world, supported and strengthened by his absurd allegorical manner of interpretation."* Many superstitious practices and heresies, especially Arianism and Pelagianism, were greatly encouraged by his writings. The lessons to be derived from such an example, of the extreme danger and folly of trusting to the natural power of the human mind, however great, in the pursuit of spiritual knowledge, are much needed in the present boasted age of reason, when so many are treading in the dangerous footsteps of Origen; for the germs of Rationalism, Christian Socialism, universal redemption, and other perversions of Divine truth, can be traced to his speculations on the pre-existence of souls, the finite duration of future punishments, the soul of the world, and other visionary theories. The great labour bestowed by Origen, at that early age of the Church, in the publication of correct versions of the Old and New Testament, and especially of his great work on the Hebrew Scriptures, called "Hexapla," was no doubt of considerable service; though this portion of his labours cannot be considered as any just compensation for the injurious influence of his philosophizing spirit.

IGNATIUS, Bishop of Antioch, was born in Syria in the second century. His only writings are his Seven Epistles, addressed to the Churches of Asia shortly before his martyrdom, while on his way to suffer death at Rome. There is much that is excellent in some parts of these epistles;—justification by faith in the atonement of the Saviour, sanctification by the work of the Spirit, election by free grace, and the intimate union of the believer with Christ, are doctrines more frequently referred to than in the writings of the other apostolical Fathers. Their usefulness is, however, lessened by the intermixture of these

* "History of the Church of Christ," vol. i., p. 229. Religious Tract Society.

scriptural truths with many errors, fancies, and extravagances, the offspring of the superstition and false philosophy of that age. In the Epistle to the Ephesians, he writes: "My soul be for yours; and I myself the expiatory offering for your Church at Ephesus." "My soul be your expiation, not only now, but when I shall have attained unto God." He speaks also of the sacramental bread as being the "medicine of immortality, our antidote that we should not die, but live for ever in Christ Jesus." In the Epistle to the Trallians, he says: "Let no man deceive himself, both the things which are in heaven, and the glorious angels and princes, whether visible or invisible, if they believe not on the blood of Christ, it shall be to them to condemnation." The Epistle to the Ephesians contains the following speculative and unsound passages:—"Now the virginity of Mary, and he who was born of her, was kept in secret from the prince of this world, as was also the death of our Lord: three of the mysteries the most spoken of throughout the world, yet done in secret by God." "The star which appeared to the wise men shone in heaven beyond all other stars." "All the rest of the stars, with the sun and the moon, were the chorus to this star." "It is a good thing to have a due regard both to God and to the Bishop. He that honours the Bishop shall be honoured of God; but he that does anything without his knowledge, ministers to the devil." "Let all reverence the deacons as Jesus Christ, and the Bishop as the Father, and the Presbyters as the Sanhedrim of God and College of the Apostles." The old saint, in voluntarily offering himself to Trajan, and strictly forbidding the Christians at Rome to exert themselves for his preservation, manifested a thirst for martyrdom which was by no means apostolical, and savoured too much of a self-righteous and vain-glorious spirit.

CLEMENT, of Rome, was one of Paul's fellow-labourers

at Rome, of whom the apostle writes, “their names are in the book of life.”* The first Epistle of Clement to the Corinthians is very excellent, and contains only a few fanciful things on minor points. The second epistle is not very Evangelical, but tinged with legality and Jewish mysticism, as shown by the following passage:—“For the Lord himself being asked,” he says, “by a certain person when his kingdom should come, answered, ‘When two shall be one, and that which is without, as that which is within; and the male with the female, neither male nor female.’”

The Epistle of BARNABAS, the companion of Paul in his mission to the Gentiles,† has been justly described as a strange mixture of wisdom and folly, of truth and error, of sobriety and extravagance, which could be easily shown by the extraction of a few passages, if our space permitted it. The genuineness, however, of this epistle is doubted by many, who attribute it to some fanciful Jewish convert of the same name. The writings, or, rather, the visions, of HERMAS, a member of the Church at Rome, mentioned by Paul,‡ are the production of an imaginative, enthusiastic allegorizer, which he states to have been communicated to him while at Rome by an angel, whom he sees in visions or dreams. Besides many glaring errors, they contain the seeds of others, which came to maturity at a later period; he is particularly extravagant on the subject of baptism. The evidence of Hermas being the author of these visions amounts only to a strong probability.

REMARKS ON THE WRITINGS OF THE FATHERS.

It may justly be concluded, from the foregoing brief notice of the writings of the principal Fathers of the first five centuries, that, while they generally contain some sound and practical truth, this is often adulterated with a great deal that is puerile and extravagant, and sometimes with dangerous error. During the first ages of Chris-

* Phil. iv. 3.

† Acts xiii. 2.

‡ Rom. xvi. 14.

tianity the Jews had their minds filled with Rabbinical traditionary tales, and the Gentiles with wild philosophical speculations and mythological absurdities. Traces of all these are found in the writings of the earliest Fathers, and there have been traditions springing from this source which some have falsely represented as descended from the apostles. Many of the interpretations of Scripture of these Fathers thus evidently appear to have been derived either from the rich stock of Jewish rites and traditions, or the prevailing false systems of Heathen philosophy, against both of which the Apostle Paul so prophetically urged his warning admonitions. Their writings contained and propagated the seeds of several of the dangerous heresies and superstitious practices that grew up and so fearfully corrupted the Church in after ages, such as the merit of works,—sacramental justification,—the adoration of saints and angels,—prayers for the dead,—purgatory,—Monasticism,—Pelagianism, prelatic despotism, &c.* It is right to add, that several of the works of the Fathers have been treacherously corrupted, by the alteration of the text, or the introduction of interpolations calculated to support some of the unsound tenets and practices, either of semi-infidels Christians in the early ages, or of Romanists. This has been most ably proved in the valuable work of the Rev. Wm. Goode, “The Divine Rule of Faith.”

It is not sufficiently considered that when error, how-

* The corrupt mixtures of vain philosophy had already seduced some from the faith. Under the gradual increase of these complicated evils, a meaner religious taste was formed, at least in several Churches, which could even bear to admire such injudicious writers as Hermas and the Pseudo-Barnabas. Peter¹ and Jude² have graphically described certain horrible enormities of nominal Christians, little, if at all, inferior to the most scandalous vices of the same kind in these latter ages.—[“History of the Church of Christ,” Religious Tract Society, vol. i., p. 97.]

¹ 2 Peter.

² Jude's Epistle.

ever small apparently, is broached by a good man, his general soundness and excellency of character, far from compensating for the error, only increases its power for evil; for the confidence inspired by his good qualities procures the unguarded reception of any error he promulgates into the minds of others, where, once lodged, it may gradually stretch out its roots, like a parasitical plant, until it has acquired a rancorous growth and bears poisonous fruits. One of Satan's most successful methods of spreading error has always been to insinuate it mixed up with truth in homœopathic doses. He generally prefers the hidden, slow, mining process, to the plan of open and direct attack. The errors advanced by holy men are, therefore, much more mischievous than is generally imagined.

The writings of the ancient Fathers appear very inferior in soundness and learning when compared with those of the divines of the Reformation. Those Fathers did not possess, by any means, the same advantages as the theologians of the sixteenth and seventeenth centuries; learning was confined to the comparatively few in the early ages, and books were very scarce previous to the invention of the art of printing. For enlarged and consistent views of Divine truth,—for the correct adaptation of the doctrines and precepts of the Gospel to the practice and experience of Christians,—for terseness of reasoning and depth of learning,—the palm must, therefore, be conceded to the divines of the Reformation.

INFLUENCE OF THE WRITINGS OF AUGUSTINE IN FOLLOWING AGES.

The labours of Augustine were blessed as the means of raising up for a time in the Churches of the East and West a more scriptural and spiritual school of theology. A number of holy men, taught of the Spirit of God, promoted by their writings, preaching, and example, a

partial revival of evangelical views of faith and practice among the people. Among the number of these may be included in THE FIFTH CENTURY,—Cœlestine, Leo, and Gelasius, Bishops of Rome; Paulinus, Bishop of Nola; Isidore, a monk of Pelusium; Theodoret, Bishop of Cyrus, in Syria; Primasius, an African Bishop; Prosper, of Ries, in Aquitain, a layman; Victor, Bishop of Vita, in Africa, a martyr; Cæsarius, Bishop of Arles; and Pomerius, a priest in France. IN THE SIXTH CENTURY,—Fulgentius, Bishop of Ruspæ in Africa; Gregory I., and Martin, Bishops of Rome. IN THE SEVENTH CENTURY,—Maximus, an Italian abbot; John the Almoner, Bishop of Alexandria; and Sophronius, Bishop of Jerusalem.

IN THE EIGHTH CENTURY (called *Iconoclastic*, on account of the controversy on images) the worship of images, which had been gradually increasing, was strongly forbidden, and their removal strictly enforced, by the Emperors Leo III., Constantine Copronymus, and Leo IV., in the East; and it was condemned, also, by Charlemagne and many prelates in the West, though the images were allowed to remain in the churches as a means of supplying instruction to the people. The use and worship of images was, however, strenuously defended by the Popes Gregory II., Gregory III., and Zachary, and also greatly encouraged by the monks; and such was the love of idolatry among the common people, that, in many places, they broke out into rebellion in defence of their images. This controversy was the occasion of the Popes beginning to resist the authority of the Greek Emperors. Finally, image worship found a zealous advocate in the Empress Irene, widow of Leo IV., and having been confirmed by the Second Council of Nicæa, in 787, it henceforward prevailed universally in the East. After the seventh century, the Churches of the East almost entirely lost the pure light and living spirit of the Gospel, notwithstanding the determined opposition to the growth of error and

corruption offered for above 150 years by the sect of reformers called PAULICIANS.* The Oriental Churches have remained in this state of decay to the present day.

* Many of the prevailing errors in doctrine and practice were strongly opposed in the seventh century by a sect of reformers called PAULICIANS. This sect originated about A.D. 660, with a person named Constantine, of Manamalis, near Samosata, in Armenia, who, having received the gift of a copy of the New Testament in the original, studied deeply the sacred oracles, and formed a system of divinity derived chiefly from the epistles of St. Paul, on which account it was called Paulician. Their doctrines seem to have been essentially scriptural, although they were accused by their enemies of Gnosticism and Manichæism. They strongly opposed image worship, idolatrous ceremonies, and the prevailing and superstitious immorality of the age; and they were sound, both in their preaching and in their views of the sacraments. The sect spread rapidly, especially through Pontus, Cappadocia, Armenia, and other parts of Asia Minor, where they numbered many congregations. They were, however, persecuted with sanguinary severity by the Greek Emperors for above 150 years. Their leaders, Constantine, Sylvanus, and Simeon, with many of their followers, were put to death under the Emperors Constantine Pogonatus, Michel I., and Leo, the Armenian; 100,000 of these sectaries are computed to have been killed by fire, the gibbet, and the sword, by the inquisitors of the Empress Theodora, who fully established image worship. They were at last betrayed by a secular spirit into rebellion against the established Government, and were tempted to return evil for evil, by compromising their principles, and forming alliances with the Mohammedans. They were, consequently, forsaken by God, and finally destroyed, with the exception of a small number who had been transplanted into Thrace, where they subsisted for ages, and still existed in the valleys of Mount Hæmus at the end of the seventeenth century.

A spirit of opposition to the generally prevailing idolatry and other corruptions of the Churches in the East continued to be partially manifested from time to time by a few individuals, and especially in the twelfth century, when the reformers were called *Massalians*, or *Euchitæ* (praying people), and another section of them *Bogomiles*, whose chief teacher, Basil, being accused of Manichæism, was burnt at Constantinople, by the Emperor Alexius Comnenus. The objects and opinions of these reformers corresponded very much with those of the *Cathari* (or Puritans) and Albigenses in the West.

But in the West, notwithstanding the almost universal spread of Monastic superstition and Papal heresy, the scriptural doctrine of justification by faith through the free grace of God was, from time to time, professed and maintained by divines of distinguished talent and piety, though not wholly free from some of the prevailing errors. Such were the venerable Bede (673); Alcuin, a deacon of the Church of York and preceptor of Charlemagne (780); Paulinus, Bishop of Aquileia (787); Claudius, Bishop of Turin (817); Gotteschalcus (845); Theophylact (tenth century); Giselbert, and the monk Radulph (tenth century); Nilus, a monk in Calabria (tenth century); Anselm, Archbishop of Canterbury (1090); Bernard, Abbot of Clairvaux (1125); Peter Waldo (1160); Grossteste, Bishop of Lincoln (1235); Bradwardine, Archbishop of Canterbury (1349); Wickliffe (1360); Bernardin, of Sienna (1380); the Lollards, disciples of Wickliffe (fifteenth century); Thomas à Kempis (1400); John Huss (1414); Jerome of Prague (1415); Jerom Savonarola, a monk of Florence (1496); and, lastly, Luther (1517), who was an Augustine monk, and well acquainted with the works of the great founder of that order. God thus, in his mercy, provided in the West a chain of faithful witnesses to the great fundamental truth of his Gospel of free grace during many ages of darkness, until he again caused it brightly to shine forth and widely spread at the great Reformation in the seventeenth century. But in the regions of the East the light of Divine truth has been completely extinguished for nearly ten centuries, up to the present time.

PROGRESS OF HERESY AND INVASION OF THE SARACEN KHALIFS.

The writings of Augustine and his disciples had, as before stated, no PERMANENT influence in checking the predominant evils of the Churches of the East. There

was a rapid growth in the seventh century of superstition, formalism, and polemical subtlety, and a melancholy declension of real internal godliness. Malignant passions, corrupt morality, and scandalous enormities, were the natural consequences of men being thus abandoned to the unrestrained propensities of their fallen nature. One of the greatest sources of discord and fierce contention was the long-continued controversy between the Monophysites (or Jacobites) and the members of the orthodox Greek Church, the origin and nature of which has been already described.* The Greek party (called Royalists, or Melchites), having the support of the Emperor and hierarchy of Constantinople, were able to maintain an oppressive superiority over the opposite party. The Monophysites, or Jacobites, wearied out at last and reduced to despair by the unrelenting persecutions of their more powerful opponents, encouraged and assisted the invasion of Egypt by the Moslem Saracens, whose creed they hated less than that of their fellow-Christians. Memphis was first taken by Amru, General of Omar (A.D. 634), after a spirited resistance; and Alexandria surrendered some time later, being given up to pillage. After this period, Egypt continued generally annexed as a province to the Mohammedan Empire, the capital of the province was transferred to Cairo, and the country thrown back for a time into barbarism. It was ruled in succession by the Aglabite and Fatimite Khalifs, who resided generally at Bagdad. In 1066 there was a dreadful famine, followed by the plague, throughout Egypt and Syria; and then came a destructive incursion of the Turks, who ravaged Lower Egypt, committing most horrid cruelties. The last of the Fatimites died in 1171, when the famous Saladin, his Vizier, seized the kingdom; and since, not being descended from Mahomet, he could not assume the priestly title of Khalif, he took that of Sultan.

* See page 119.

CONSEQUENCES OF THE INVASION OF THE SARACENS.

It is a melancholy truth that the rapid spread of the Mohammedan religion over some of the fairest and richest portions of the world was greatly promoted by the grievous corruptions of Christianity, the low morality of its professors, and their sectarian contentions. The invasion of Egypt by the Arab Mohammedans (Saracens), and their conquest in succeeding ages of all the other territories in the possession of the Eastern Christians, were events ordered in the providence of God and foretold in prophecy, as scourges sent for the punishment of the iniquity of the Christians in having perverted the precious knowledge of His dispensation of redeeming mercy.* The disciples of Mahomet could see no manifest difference between the Christian worship of the pictures and relics of saints and the Pagan worship of idols made of wood and stone. In the rites and ceremonies of both systems all spiritual things were SYMBOLIZED under some material form,—a practice which was highly offensive to the Moslems' notions of the *spiritual* worship of God as a unity. The Moslems adopted, moreover, a great part of the Jewish and Christian revelation, in which idolatry is strongly prohibited; and they consequently despised the idolatrous Oriental Christians as Infidel apostates from the true faith. The result was, the complete abolition of Christianity in many places by the perversion of its professors to Mohammedanism; and the Christians who still adhered to their creed were often cruelly persecuted

* "And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts." (Isa. xix. 4.) "And there came out of the smoke (of the bottomless pit) locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt . . . but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months." (Rev. ix. 3—5.)

and reduced to a state of most degrading subjection. It has been truly remarked, that when those who have been favoured with a knowledge of God's revealed truth, either pervert or reject it, they are often visited with sorer punishments than those by whom it has never been known.

But while the Moslem condemned idolatry and upheld the unity of God, he was much more distinctly opposed to the revelation given of God in his inspired Word, as the TRIUNE GOD OF SALVATION, and to the great Christian doctrine, that "God was in Christ reconciling the world unto Himself." Being profoundly ignorant of the original fall of man, and of the natural corruption of the human heart, the Mohammedan could not perceive the necessity of a redeeming Mediator between God and man. Mohammedanism was, therefore, altogether a political system artfully and ably contrived, by flattering the pride, gratifying the passions, and stimulating the enthusiasm of a fanatical people, to forward the ambitious designs of their religious and warlike leaders. Intolerance, cruelty, and sensuality, were the three natural products of such a creed.

THE SULTANS, THE MAMLOUKS, AND THE TURKS.

The alarm and indignation of the Christian nations of Europe, aroused by the rapid and sweeping conquests of the Moslems over the Christian dominions in the East, led to the wars of the Crusades. The objects of the Crusaders were to arrest the progress of the Mohammedan faith, and to rescue the Holy Land from the grasp of its followers. These wars were carried on, first with the Turks and then with the Sultan Saladin and his successors, from 1095 to 1291, with varying success; and they ended in the Christians of the West finally abandoning, after the eighth crusade, their long-cherished but most delusive hopes, of upholding and propagating Christianity with the sword.

About the year 1293 the sovereign power was usurped from the descendants of Saladin by the Baharite Mamlouks.* These were Turkish slaves, kept as a body-guard, in the pay of the Sultans, who did not dare to trust to the fidelity of Egyptian troops. The Mamlouks succeeded, by intrigues, in supplanting the legitimate reigning family, and, like the Roman Pretorian guards, they raised to the throne and then deposed members of their own body during a great number of succeeding reigns. The most illustrious Sultans of the Baharite and Borghite dynasties were promoted in this way from the Tartar and Circassian bands.

Egypt was at last conquered, in 1517, by Selim, Sultan of Constantinople, and made a province of the Ottoman Empire, to which it has remained annexed to the present day. Selim formed it into a species of republic, including twenty-four provinces, governed by as many Mamlouk Beys, with a central Government and a Divan, or Council of Regency, the members of which had the power of either ratifying or rejecting the orders of the Viceroy. The Beys also elected from their own body a Governor of the city, or Mayor, of Cairo, as the chief magistrate of the republic and the medium of communication with the Sublime Porte. It has been remarked by Gibbon, that these Beys have ever been succeeded, not by their sons, but by their servants;† and Volney also states, that, during nearly the 500 years of the residence of the Mamlouks in Egypt, not one of them left subsisting issue, all the children having perished in the first or second descent. Their wives were always, like themselves, Georgian, Circassian, or Mingrelian slaves, as they universally disdained an alliance with native females;‡ and new importations of

* The word Mamlouk signifies one who is the possession of another; the participle passive of *Malak*—to possess.

† Gibbon, ch. lix.

‡ Volney, vol. i., c. 7.

female slaves were occasionally made from these countries to replace those who died.* The Beys were at times turbulent subjects, strongly resisting the authority of the Sublime Porte, as happened especially under the leadership of the celebrated Ali Bey. They were at last treacherously and cruelly exterminated in 1811, by the late Pasha, Mohammed Ali. Egypt was rich and powerful under the rule of some of the Khalifs and Sultans, who encouraged commerce and the industrial arts, and, to some extent, also patronized learning.

The history of Egypt from the period of the introduction of Christianity, having thus been traced, it may not be devoid of interest to complete the sketch by an outline of some of the leading features of its history under Paganism; for when we consider that Egypt is one of the very few nations whose existence has been prolonged for nearly 4,000 years down to the present time, whilst most of the contemporaneous great Empires have entirely disappeared,—that it was also in this once-celebrated country that the various branches of human knowledge were first cradled,—a general review of the most remarkable vicissitudes of its early destinies, and of the causes by which these have been ruled, may supply sources of profitable instruction.

* How very remarkable seems the following prophecy:—"I will sell the land into the hand of the wicked: I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it. And there shall be no more a prince of the land of Egypt." (Ezek. xxx. 12, 13.) This prophecy has been literally fulfilled, Egypt never having been ruled by a native sovereign since its conquest by the Persians. (See, also, Ezekiel xxix. 14, 15.)

SECTION VI.

OUTLINE OF THE ECCLESIASTICAL AND POLITICAL HISTORY CONCLUDED.—SKETCH OF THE HISTORY OF EGYPT UNDER PAGANISM.

Early History—Chronology of Egypt—Accuracy of the Mosaic Account demonstrated—1st Epoch, the Pharaohs and Shepherd Kings—Cheops and the Pyramids—Doctrine of the Transmigration of Souls—The Tanite and Saite Dynasties—2d Epoch, from the Persian Conquest to the Death of Alexander the Great—3d Epoch, the Reign of the Ptolemies—4th Epoch, the Dominion of the Romans—General Remarks.

WE read in Genesis that Abraham, a Chaldean shepherd, went down into Egypt from Canaan, where a famine prevailed, about 1918 years before Christ,* and 430 years after the deluge; and Egypt was then, according to the Mosaic account, a flourishing and well-regulated kingdom.

It is probable that the Egyptians, who were the descendants of Mizraim (called also Menes), grandson of Noah, originally came from the centre of Asia, after the general dispersion caused by the confusion of tongues at Babel.† They are known to have traded by caravans with India, and probably with China, for a long period, import-

* Gen. xii. 10.

† “Mizraim is enumerated (Gen. x. 6) among the sons of Ham. As the word is in the plural number, Calmet supposes that it denotes the people of the country, rather than the father of the people. In Micah vii. 12 (Hebrew text), and other places, the word occurs in the singular, Mezor, or Matzor, which corresponds to the latter appellation. Josephus calls Egypt Mestra; the Septuagint translators, Mestraim; Eusebius and Suidas, Mestraia. Mezr (or Mezor) appears to have been the name both

ing the spices grown in those regions,* while they were themselves engaged in agricultural pursuits. Their form of government was, at first, no doubt patriarchal, and it gradually became monarchical.

Chronology of Egypt.—There are no well-authenticated, detailed records of the early history of the Egyptians; it has been rashly attempted, however, by several learned German philologists and antiquarians in our times to deduce from the interpretation of hieroglyphic inscriptions found upon the ruins of their monuments a scheme of national chronology, which, if correct, would completely subvert the truth of the Mosaic general outline of their history. But, however erudite and specious these speculations may at first sight appear, they will be found, on careful examination, not to be based on any solid evidence. This is, we think, satisfactorily proved by the following remarks of a modern writer on this interesting and important question:—

“The fact appears to be, that, in early times, every great city was the capital of a more or less extended empire, and had its

of the capital, afterwards called Memphis, and of the territory; and Mizraim, Calmet thinks, may have denoted the Upper and the Lower Mezz. The word is of uncertain derivation, but may plausibly be conjectured to imply a plain or valley bounded by mountains. (See Calmet's Dictionary, art. Mizor and Mizraim.) The Coptic name of Old Cairo is still Mistraim: the Syrians and Arabs call it Masra or Massera. By its ancient inhabitants it was called Chemia; the appellation which it retains to the present day among the Copts. This name, which seems to correspond to the Hebrew Ham, or Cham, and the Malay Syama, is stated by Plutarch to have been given to the country on account of the blackness of the soil; and the same reason is assigned for its bearing the name of Aëria, which has a similar signification, and seems to have been a translation of the native word.”—*Conder's Egypt*, vol. i., p. 2.

* It is related in Genesis that the brethren of Joseph, when about to leave him to perish, saw a company of Ishmaelite or Midianite merchants approach, to whom they resolved to sell their brother as a slave. These merchants are stated to have been coming “from Gilead with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt.” Gen. xxxvii. 24—28.

dynasty of petty sovereigns; that these cities, or their kings, not unfrequently contended with their neighbours for a supremacy, which was sometimes of a purely political, sometimes of an ecclesiastical nature; but that, whether tributary or supreme, these monarchies were contemporaneous, not successive, except when any of them became extinguished by foreign conquest, and the site of the city itself was deserted for another settlement. Thus, we find mentioned in the Book of Genesis, no fewer than five territorial sovereigns, whose domains were situated in Arabia Petræa, viz., the kings of Sodom, Gomorrha, Admah, Zeboim, and Bela, or Zoar, who had for twelve years acknowledged the supremacy of the King of Elam, when they confederated against him. Chedorlaomer had for his allies, the kings of Shinar, Ellasar, and Goim, who appear to have possessed territories lying between Palestine and the Euphrates. Salem, afterwards the capital of Judæa, was then the capital of Melchi Zedek, who united in his person the pontifical and regal characters; and Gerar, a city of the Philistines, between the deserts of Kadesh and Shur, was the kingdom of Abimelech, the friend and ally of Abraham and his son. It is not to be supposed that the whole of Egypt, any more than Palestine, Arabia, and Syria, was in the possession of one monarch; and, indeed, the existence of several rival cities may be held as almost equivalent to that of so many kingdoms, as every city had its king.* There are seven districts in which the various dynasties of Egyptian monarchs are said to have subsisted; Diospolis or Thebes, Memphis, Tanis, Bubastis, Sais, Sethron, and Elephantine. Some of these dynasties, at least, were collateral, although national vanity or ignorance has made them all successive; and this will alone explain the perplexed and contradictory chronology of the ancient catalogues.

"It has often been remarked as not a little surprising, that the name of Thebes should not occur in the Old Testament. But, if the word be derived from the Egyptian word *Thbaki*, the city, as M. Champollion states, it may be, as D'Herbelat suggests, the No-Ammon of the Prophet Nahum.† That city, however, it is clear, was not in Mizraim, or the Egypt of Scripture, since Ethiopia and Egypt, Phut and Lybia were its tributaries or allies; and, in fact, the Thebais or Said was a distinct country from Mizraim. * * * * All the transactions relating to Egypt recorded in the sacred history, are

* See Gen. xxxvi. 32, 35, 39. "Quot urbes, tot regna," is the remark of the learned Marsham.

† Nah. iii. 8. The No-Ammon of the Hebrews and the Diospolis of the Greeks, are, according to Champollion, mere translations of the *Thbaki-artepi-Amoun* of the Egyptians, that is, City of the Most High. But he supposes No-Ammon to be Diospolis Parva.

generally admitted to have taken place in Lower Egypt. Subsequently, the whole country was reduced under one yoke; and it is, in most cases, from foreign conquests, that we may date the consolidation of the minor kingdoms or principalities into an extended empire.”*

The truth of the foregoing reasoning against the visionary hypothesis by which the early portion of the history of Egypt would be lengthened several thousand years beyond the period to be inferred from the Mosaic narrative, received a strong confirmation while we were at Cairo. Mr. Stuart Poole, a nephew of the learned Oriental scholar, Mr. Lane, had recently discovered a new key to the deciphering of hieroglyphic inscriptions, by which he asserts he can fully establish the fact, that most of the dynasties reckoned by the advocates of the new chronology as having been **SUCCESSIVE**, were only **CONTEMPORANEOUS**.

The results of his valuable researches are given in the following passages of his most interesting book:†—

“ I now conclude this work by briefly recapitulating the chief results of the investigations which it contains.

“ The sothic cycle has been long known, but imperfectly understood; and I have explained some very important particulars relating to it, overlooked by others. The tropical year, as divided into three seasons, was very imperfectly known, and I have clearly defined it. The vague and sothic years were well known; and I have had nothing new to add concerning them, as unconnected with other divisions of time.

“ The following divisions of time were either altogether unknown or entirely misapprehended before I published my opinions on Egyptian Chronology; and consequently what I have said respecting them is entirely new. These are the tropical cycle; the phoenix cycle; and all the period of the calendar of the Panegyries; namely, the great panegyric years, and months, and divisions of months.

* “ Conder’s Egypt,” vol. i., 60—62.

† Horæ Egyptianæ, p. 209.

“ The tropical year and the tropical cycle confirm each other: the tropical cycle is confirmed by the calendar of the Panegyries: the sothic cycle is most satisfactorily fixed, as to its commencement and duration: and the phoenix cycle rests upon its consistency with the sothic cycle, with the calendar of the Panegyries, and with historical records.

“ One of the greatest evidences of the truth of a system is the consistency of its component parts. This is the case with the ancient Egyptian divisions of time, as here explained; and it should be added, that they were discovered by a laborious process, not all at once, nor in regular sequence, but at different times, and often without any aid from previous discovery. These subjects are considered in the First Part of this work.

“ In the Second Part I have illustrated the History of the first Nineteen Dynasties from the monuments, and I have applied the Egyptian Chronology to that History, showing their entire consistency. The contemporaneity of certain of the first Seventeen Dynasties with others of the same portion of Manetho's list, is clearly proved by the evidence of coeval monuments. This is the most important fact of this part of the present work; and it shows that no system of Egyptian Chronology but one exactly or nearly the same as that explained in Part I. can be correct. The discovery that the commencement of the first Great Panegyric year, B.C. 2717, is the era of Mênês, the first king of Egypt, ranks next to this in importance. I may also particularize the explanation, for the first time, of the upper line of the Tablet of Abydos, and of the whole of the list of the Chamber of Kings. I might mention many other subjects upon which I have thrown new light, but these will suffice. If the reader will compare the results of my studies with the statements of ancient authors he will find many points of agreement, some of which I have had occasion to point out, especially in the cases of Herodotus and Manetho.

But what is far more important and interesting, is the fact, that these results vindicate the Bible, showing that the monuments of Egypt in no manner, on no point, contradict that sacred book, but confirm it. Some have asserted that they disprove the Bible, and others have insinuated that they weaken its authority. The monuments completely disprove both these ideas; and their venerable records most forcibly warn us, not only against the disbelief of sacred history, but also against distrusting too much the narratives of ancient profane history, and even tradition."*

1st Epoch, the Pharaohs and the Shepherd Kings.—It is stated that, in the time of MENES, the first King of Egypt on record, the whole of Egypt south of the province of Thebes was a morass; that Menes diverted the course of the Nile, which previously flowed at the foot of Mount Psammus, a part of the Lybian chain, and having, by means of mounds, secured the country against inundation, founded the city of MEMPHIS, about B.C. years 2500.†

* By the computation of the first great Panegyric year, at 2717 B.C., the occurrence of the deluge will have taken place 369 years earlier than the date assigned to it in the Oxford edition of the Bible. This difference is, however, but trivial, when compared with that of several thousand years, which modern speculators on Egyptian hieroglyphics have endeavoured to establish; and it is highly satisfactory to see their calculations thus overthrown by their own weapons. It is well known, moreover, that two opinions have always existed on the subject of the Scriptural chronology of primeval times among learned Biblical scholars: some adopting what is called the *vulgar computation of time*, while others have preferred the *larger computation of time*, as explained by Dr. Hales;—the difference between the two scales amounting to 1250 years.—(See "Introduction to the Holy Scriptures," by Dr. Horne, vol. iv. p. 4; vol. v. p. 465; and the "Chapter Chronology," vol. ii. p. 507, in which the alleged contradictions are considered, and shown to be easily explained.)

† Memphis is said by some authors to have been founded by Mizraim, a difference arising probably from confusion of names. It is difficult, on this account, to fix with precision the dates of some

THEBES, built by Busiris, and whose origin is supposed to date from about the same time, continued, however, to hold the pre-eminence in splendour, as the capital of a separate powerful kingdom in Upper Egypt; and the seat of Government was not removed to Memphis until, after a long period, Upper and Lower Egypt became united under the same sovereign, in the reign of Amenophis I., about 1800 B.C.

Lower Egypt was for a certain period, previous to the time of Joseph, in subjection to a wild race of shepherd Phœnician kings from Arabia, called the Auritæ, or worshippers of fire. They built the celebrated city of ON, or HELIOPOLIS,* the city of the sun, more than B.C. 2000. According to some writers, they were also the founders of Memphis. It was in the far-famed College of Heliopolis that Herodotus was instructed in the wisdom of the Egyptians. The ruins of Memphis and Heliopolis are in the vicinity of Cairo.

Another large city was erected about the same age, called SAIS, the capital of the kingdom of that name, and which is deserving of notice as the birth-place of *Cecrops*, who sent forth the colonies that founded Athens about B.C. 1500 years. The ruins of Sais still exist on the eastern bank of the Rosetta branch of the Nile, and are called Sa-el-hajar.

The Arabian shepherd kings were expelled by the people of Upper Egypt, after holding possession of Lower Egypt for several centuries, and retired into Syria, where they founded the kingdom of Phœnicia. Lower Egypt was again governed by a race of native kings, MIZRAIM and his descendants (the Pharaohs of the Bible), who

of the events of the early periods of the history of Egypt. The Hebrew name of Memphis is *Moph*, or *Noph*.

* The *Beth-Shemesh* of the Prophet Jeremiah is supposed to be the same city, and is translated by the Seventy, Heliopolis, Jer. xliii. 13. Aven, or Aun, Ezek. xxx. 17, is also On, or Heliopolis.

gave their name to the country, about B.C. 1870. These were succeeded by a dynasty of Diospolitan, or Theban, sovereigns, the first of whom was called SETHOS EGYPTUS, from which time the name of the country was changed from Mizraim, or Mizar, to Egypt, about B.C. 1485. This coincides with the narrative of the sacred historian, who states (Exod. i. 3),—"There arose up a new king over Egypt, who knew not Joseph." This king is believed to have been RHAMESES, the second of the Diospolitan dynasty, who, being unacquainted with Joseph's great services, dealt harshly with his countrymen. It was in the reign of his son, AMENOPHIS II. (Pharaoh of Scripture), that the Israelites departed, after a residence in Egypt, at different periods, from the date of Abraham's first arrival there, of 430 years (B.C. 1491); and it was the daring and treacherous impiety of this sovereign, in setting openly at defiance the authority of the Almighty, that brought down upon the land and its inhabitants the fearful punishment of the ten plagues.

Ever since this eventful period, Lower Egypt has continued mostly in the hands of a succession of foreign conquerors: of Ethiopian, or Theban princes; of the Assyrians, Persians, Greeks, Romans, Arabs, and Turks; and the country has only been for a few short periods under the rule of native princes. Some of the foreign sovereigns were distinguished for talent and wisdom, and, during their administration, the nation became prosperous and powerful; but the larger proportion were cruel tyrants, who kept the people in an abject state of bondage, ignorance, and misery.

There exists, as already observed, some uncertainty respecting the exact chronological order of succession of several of these sovereigns. This is, however, of little consequence, as those only are deserving of notice whose reigns have been connected with the remarkable events of history. According to Josephus, the Pharaoh who was drowned in the Red Sea was succeeded by RHAMESES the Great, whose name occurs so frequently on almost

every Egyptian monument of ancient style; this is the sovereign whom M. Champollion asserts, after a laborious investigation, to have been the Sethosis of Manetho, the Sesoosis of Diodorus, and the SESOSTRIS of Herodotus and Strabo, the most celebrated monarch in the annals of Egypt. He must have begun his reign, therefore, about B.C. 1490 years; but his existence is referred by other writers to a more remote period.* The next remarkable name is that of CETES, the Proteus of the Greeks, said to have been a magician, who could assume any shape he pleased, even that of fire; fictions invented probably as figurative indications of the deep policy and wisdom of this sovereign, whose dominion greatly flourished. It is believed to have been during this reign that Paris, son of Priam, having eloped with Helen, was driven by a storm on the coast of Egypt.

Cheops and the Pyramids; the Ethiopian Rulers and the Hierocracy.—After an interval, occur the names of CHEOPS, CEPHREN, and MYCERINUS, foreign invaders, and the tyrannical builders of the three gigantic pyramids, about B.C. 1000.

The doctrine of the transmigration of souls formed a part of the creed of the ancient Egyptians; they believed that immediately after death the soul entered the body of a living bird or animal; and this is supposed to be the reason of a hawk, or some other bird, being occasionally represented soaring over a place of sepulture in the sculptures or paintings of their monuments. On the death of the bird or animal first tenanted, it was imagined that the soul passed into the body of another of a different genus, and that this transmigration was repeated until the soul had performed a certain cycle in the animal kingdom; at the end of this it was further believed, that the soul would re-enter and re-animate its own original body, if

* The achievements of this monarch are supposed by some to have been the labours of several kings, attributed by the Egyptian priests to Sesostris alone, whose very existence they consider doubtful.

preserved free from corruption and entire. This last notion may have been derived from some obscure tradition of the doctrine of the resurrection.

The above theory of the transmigration of the soul accounts for the great care taken by the wealthy classes, from the remotest period of the history of Egypt, to preserve the bodies of the dead entire by embalming them, and by depositing them in well-constructed catacombs, tumuli, and mausoleums. Those of the rich were usually very splendid. The great pyramids raised by tyrannical sovereigns are supposed to have combined the purposes of a mausoleum, a place of safety for concealing treasure, and a fortification. Some conception can be formed of the cruel oppression to which the people were subjected in the erection of these huge fabrics, by the fact that the quantity of stone used in the largest of them, that of Cheops, is estimated at six millions of tons, and that a hundred thousand men are said to have been employed twenty years in its construction.*

The very superior style in which the construction of these stupendous monuments is executed furnishes strong evidence against the opinion advanced by some, of their antiquity being anterior to, or coeval with, the sojourn of the Israelites in Egypt. "The joining and polish of the granite casings in the interior," says Dr. Richardson, "equally manifest the eminent skill of the artist, and the great perfection that the art had attained; many a structure must have been erected before an architect could be capable of constructing them. The manner in which the materials are put together is as different from the construction of the temples or any other building in Egypt, as a Roman wall is from a Grecian one. . . . Not a stone has slipped from its place; it stands with the security of a mountain, the most indestructible pile that human ingenuity ever reared."

* Pliny states the number of men employed for twenty years to have been 366,000 each year. The great Plymouth breakwater contains 2,000,000 tons of stone.

The pyramids of Cephrenes and Mycerinus were raised after that of Cheops, in the successive reigns of these monarchs, about B.C. 900 years; and, though rather of smaller dimensions, they are equal in strength and architectural perfection. When the monstrous cruelty with which God's chosen people had been treated by the Egyptians, and the daring impiety with which Pharaoh resisted the command delivered by Moses, to let them go, bade defiance to heaven itself, and trampled upon all that was just and sacred, are remembered, may not these wonderful pyramids be considered as imperishable witnesses of God's retributive justice in subjecting the Egyptians *in three successive reigns* to the same description of intolerable bondage and oppressive toil which they had so cruelly imposed upon the Israelites? God, indeed, has remembered how Egypt kept his chosen Israel above two hundred years in slavery, for *to this day* task-masters rule over the land, and it is "a house of bondage."

The remains of birds and some other animals are, also, found in great numbers in the catacombs, as carefully embalmed as those of human beings. The Egyptians, in common with some other nations, held in superstitious reverence the stork, the heron, the ibis, the sparrow-hawk, the vulture, the screech-owl, the cat, the weasel, and the ichneumon; this worship was founded on the immense utility of these animals in destroying flies, worms, serpents, noxious insects, and every species of vermin; for southern countries would become almost uninhabitable if deprived of the above-named birds and animals, which have, on this account, been placed under the protection of the law. The ibis and other sacred animals were sometimes put to death by the priests, and publicly buried as an expiatory sacrifice to avert pestilential diseases; and sometimes also at the initiation of the priests.

The throne was usurped from the descendants of Cheops, and the country ruled for some time by a dynasty of Ethiopian princes. One of the most distin-

guished sovereigns of the Ethiopian race was *Sabacon*, who, having invaded Lower Egypt, B.C. 737, cruelly burnt alive the ruling king, Bocchoris, or Mechus I.; he afterwards, however, governed with much wisdom and clemency. Sabacon is supposed to have been the *So*, or *Soos*, who entered into league with *Hoshea*, King of Israel, on his revolting from his tributary lord, Shalmanezzer, King of Assyria.* The Ethiopian sovereigns were succeeded by a powerful hierocracy, consisting of twelve priests.

The Tanite and Saite dynasties.—The government of the *hierocracy*, which was not of long duration, was followed by the dynasty of native kings, called TANITES, who were succeeded by that of the SAITES. The first of these was PSAMMETICHUS (B.C. 660) the Powerful, who fixed his capital at BUBASTIS, on the Pelusian arm of the Nile, where he encouraged commerce with foreigners, and especially the Greeks, by which he greatly increased the wealth of the nation. He is supposed to have sent the first expedition to discover the source of the Nile, and to have introduced the use of wine into Egypt. It is believed that he called in the assistance of the Greeks to maintain his authority against some of the rival princes of the dodecarchy, and this occasioned an emigration of 200,000 fighting men of his own subjects to Ethiopia. His reign was pacific, his chief military exploit having been the siege of Azotus, in Palestine, the longest on record, the city having held out twenty-nine years against the whole force of the Egyptians.

Some of this dynasty hold a prominent place in history. Nechus II., the Pharaoh-Necho of Scripture (about B.C. 620), was an enterprising and warlike genius. He prosecuted the art of navigation; fitted out a fleet in the Red Sea, which doubled the Cape of Good Hope, and returned at the end of three years to Egypt, through the Straits

* 2 Kings xvii. 4.

of Gibraltar.* He attempted also to cut through the Isthmus of Suez ; but, after sacrificing 12,000 men, he was obliged to abandon the undertaking as impracticable. He made war upon the King of Assyria, as he assured King Josiah, by Divine command ; but Josiah, without first inquiring of the Lord, refused to let him pass through his kingdom, because he was himself in alliance with Assyria ; and, having fought a battle with the Egyptians in the valley of Megiddo, was mortally wounded. After Nechus had marched to the Euphrates, he returned to Jerusalem, deposed Jehoahaz, son of Josiah, sent him in chains to Egypt, and raised his brother to the throne as a tributary Governor, under the name of Jehoiakim.† Nechus was, however, subsequently overthrown by Nebuchadnezzar.

Nechus II. was succeeded by Apries, or Vaphres, the Pharaoh-Hophra‡ of the Old Testament. He was warlike and prosperous in the beginning of his reign, having taken Sidon and overcome the Phœnicians at sea. Zedekiah, King of Judah, despising the warnings of the prophet Jeremiah to place no trust in an alliance with Egypt, entered into a confederacy with Apries against Nebuchadnezzar, King of Babylon. This contempt of the Divine warning was awfully punished ;—Jerusalem having been taken by Nebuchadnezzar, after a siege of two years, the inhabitants and their king were led into captivity, and the city was nearly destroyed, B. C. 588.§ The denunciations of the prophet against the King of Egypt were, also, fulfilled with the same minuteness ; for his own subjects having rebelled against him, a civil war ensued, during which the King of Babylon invaded and plundered

* The accuracy of the accounts of this expedition has been doubted by some authors, and they are supposed to have been at least exaggerated.

† 2 Chron. xxxv. and xxxvi.

‡ Jer. xlv. 30.

§ 2 Kings xxv. ; Jer. lii.

the country. Amasis, one of the generals of Apries, was declared king in his place; and Apries, being taken prisoner, was strangled by the people.

Amasis (B.C. 571) was a great favourer of the Greeks, his queen being of Grecian descent. He invited traders of that nation to settle at Naucratis. It was under his patronage that Pythagoras came into Egypt and was initiated into all the religious mysteries and symbolical learning of the country, B.C. 535. Amasis is reported also to have received a visit from the celebrated Athenian legislator, Solon. He established a yearly census of the inhabitants, and his reign, which lasted forty years, is considered as one of the happiest in the history of Egypt, the kingdom being stated to have contained at this period 20,000 populous towns.

2d Epoch. From the Persian Conquest to the Death of Alexander the Great.—It is supposed that Amasis, having shaken off the yoke of Cyrus, Emperor of Persia, whose supremacy had been acknowledged by his predecessor, Cambyses, who succeeded Cyrus, made this a pretext for invading Egypt, and he was approaching with a powerful army when Amasis died. His son Psammenitus was defeated, taken prisoner, and put to death by Cambyses, who fiercely ravaged the country, practising most horrible cruelties, B.C. 526. Psammenitus was the last *native* sovereign of Egypt, which was a remarkable fulfilment of the prophecy of Ezekiel: "There shall be no more a prince of the land of Egypt." (Ch. xxx. 13.)

Egypt remained attached as a province to Persia, notwithstanding several unsuccessful efforts of the people to deliver themselves from the oppressive yoke, until that monarchy was overthrown by Alexander the Great, B.C. 332. This mighty conqueror, who founded the city called by his name, was joyfully received as a deliverer by the Egyptians.

3d Epoch. The Reign of the Ptolemies.—After the death of Alexander, the sovereign power was assumed by

his General and Viceroy, Ptolemy Lagus, who took the name of *Soter*, and was the founder of the dynasty of the Ptolemies. He considerably extended his empire by the conquest of Palestine, Syria, and Phœnicia. He founded the celebrated College, Museum, and Library of Alexandria, which was resorted to by learned men from all countries for several ages. He erected the magnificent temple of Jupiter Serapis, and constructed the famous *Pharos*, on the site of which the present light-house stands. He was skilful in war, eminent as a wise and just legislator, and a munificent patron of learning. He died in his eighty-fourth year, B.C. 284.

Of the twelve Ptolemies included in this dynasty, the three first only were distinguished for superior merit, and had prosperous reigns. Ptolemy III., surnamed the Beneficent (*Euergetes*), carried his victorious arms into Persia (B.C. 246), and having visited Jerusalem on his return from this expedition, he offered up sacrifices to the God of Israel, and showed a great regard for the Jewish nation. He was equally successful at sea, and raised the Egyptian monarchy, during a reign of twenty-seven years, to its greatest splendour. The remarkable prosperity granted by God to a sovereign who had treated with kindness his chosen people the Jews, stands out as a strong contrast to the miseries inflicted upon rulers and people of the same nation who had persecuted them.

Egypt was continually kept in an unsettled and distracted state during the reigns of the other Ptolemies by family feuds respecting the succession to the throne, and by the revolts of conquered, or the invasions of neighbouring provinces. The destruction of the famous city of Thebes (B.C. 82), after a siege of three years, in consequence of a revolt in Upper Egypt under the reign of PTOLEMY AULETES, was one of the remarkable events of this period, and another was a terrible pestilence from the putrefaction of vast swarms of locusts, during which 800,000 people perished. The sovereigns, being men of

feeble character, were obliged to have frequent recourse to the assistance of the Romans against their enemies, which ended in the Romans becoming masters of the country.

.4th Epoch. The Conquest and Dominion of the Romans.—On the death of Cæsar and fall of Mark Antony, and after Queen Cleopatra of infamous celebrity had shortened by poison the life of her brother, Ptolemy the Twelfth, Egypt was converted into a Roman province, B.C. 30. It was governed by Roman Prefects, and continued in connexion with Rome until the division of the empire into east and west at the death of Theodosius, A.D. 395. The country was then attached to the Eastern Empire till its conquest by the Saracen Khalif, A.D. 634. Egypt enjoyed some periods of prosperity during the rule of the Romans, especially under the reigns of Adrian, Severus, Probus, and Diocletian, though these were often interrupted by the invasions of the Ethiopians and Nubians, by revolts of the Egyptians themselves against the Romans, and by religious strife and persecution. The Romans enlarged and embellished Alexandria and its celebrated Museum, built bridges, temples, and palaces, and improved the navigation of the Nile, employing their soldiers in these works; they introduced besides many wise regulations.

While under the rule of native sovereigns, Egypt had been essentially an agricultural country, and was considered the granary of the East; but the Egyptians were scarcely known in the Mediterranean as the exporters of their own commodities, these being laden in their harbours by the ships of Tyre, Sidon, Cyprus, Greece, Carthage, &c. As is stated, however, by an intelligent writer, “The system of the Ptolemies was exactly the reverse. Alexandria grew up to be the first mart of the world, and the Greeks of Egypt were the carriers of the Mediterranean, as well as the agents, factors, and importers of Oriental produce. The cities which had risen under the former

system, silently sunk into insignificance; and so wise was the new policy, and so deep had it taken root, that the Romans, upon the subjection of Egypt, found it more expedient to leave Alexandria in possession of its privileges, than to alter the course of trade or to occupy it themselves; contenting themselves with the revenue rather than the property of the country. This revenue, amounting to more than three millions sterling, they enjoyed for more than 600 years; and, till the moment of the Arabian conquest, Alexandria continued the second city in the empire in rank, and the first, perhaps, in wealth, commerce, and prosperity.*

GENERAL REMARKS.

It has been seen by the foregoing rapid outline of the ancient and modern history of Egypt, that since the time of Moses the people of that unhappy country have been, with the exception of a few short intervals, kept in a state of most abject bondage, whether under the government of native tyrants or foreign usurpers, or during the intestine wars and struggles between the military and sacerdotal claimants for power.

How fearfully has the following remarkable prophecy been realized:—"And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof. . . . And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts!" (Isa. xix. 2—5.)

"Such," in the words of an intelligent writer, "is the land of Egypt,—a land teeming with plenty, yet scourged with famine and pestilence, as if the mysterious anathema which appears to hang over this devoted land were entailed to all generations to come,—a land, as its very name is

* Vincent's "Periplies, Prel. Disq.," vol. i.

supposed to import, of blackness and darkness, and, in a moral sense, of the shadow of death."* Some more precise idea will be formed of the results of these dreadful visitations by the following comparison between ancient and modern Egypt, shewing the remarkable changes that have occurred in the physical aspect of the country and in the amount and prosperity of the population.

* Conder's "Egypt," vol. i., p. 168.

SECTION VII.

PHYSICAL ASPECT OF EGYPT IN ANCIENT AND MODERN TIMES.

Physical Geography—Geological Structure—Productions of the Land—Rise of the Nile—Deposits of the Nile—Mouths of the Nile—Prophecies of the Desolation of the Land—The Ancient Cities—Idolatry and Misery of the People—Population in Ancient and Modern Times—Encroachments of the Desert and the Nile—Regeneration of Egypt.

EGYPT is represented as having contained in the reign of Amasis (571 B.C.), 20,000 populous cities and towns; many of these have been celebrated in history for their magnitude and wealth, and for the gigantic dimensions, and architectural splendour of their public edifices, the ruins of which overwhelm modern travellers with surprise and admiration. Such were the cities of Thebes, Memphis, Heliopolis, Tentyra, Zoan, and many others. In the present day, however, Cairo, Alexandria, Damietta, Rosetta, Tintah, Beni-Souef, Siout, Manfaloot, and Assouan, are the only places of any note; and, with the exception of Cairo and Alexandria, they are extremely insignificant in size and wealth compared with the ancient cities.

Physical Geography.—The following notices of the physical geography of this wonderful and interesting country, borrowed from well-informed travellers, will assist in explaining the remarkable changes it has

undergone, in the course of many ages. Egypt is an immense valley or longitudinal basin, terminating in a triangular plain, or delta of alluvial formation; its length from Syene to the Mediterranean, may be reckoned about 600 miles. The valley, the average width of which is about eight miles, is bounded by a mountain ridge on each side for about 500 miles; these ridges then separate, the one extending eastward to the Red Sea, and the other terminating westward in the Lybian deserts, leaving between them the delta, which is about 100 miles in length, and 150 in breadth on the sea-shore. One of the most accurate descriptions of the country is the following, given by Malte Brun:—

“From Syene, as far as the strait called *Djebel Silsili*, a distance of about forty miles, the river occupies the middle of the valley, having very little arable land on its banks; but there are some islands, which, from their low level, easily admit of irrigation. Beyond the mouth of the *Djebel Silsili* the Nile runs along the right side of the valley, which, in several places, has the appearance of a steep line of rocks cut into peaks; while the ridge of hills on the left side is always accessible by a slope of various degrees of steepness. These western mountains begin near Siout and extend southward to Fayoom, diverging gradually to the west.

“The mountains which confine the upper part of the basin are intersected by defiles, leading, on the one side, to the Red Sea, and, on the other, to the Oases. These narrow passes might be habitable, since the winter rains maintain for a time a degree of vegetation, and form springs, which the Arabs use for themselves and their flocks. Near Beni-Sooef, the valley, already much widened on the west, has on that side an opening, through which is obtained a view of the fertile plains of Fayoom. These plains are, properly speaking, a sort of table-land, separated from the mountains on the north and west by a wide valley, a part of which, being always laid under water, forms what the inhabitants call *Birket-el-Karoon*.

“Near Cairo, the mountains diverge on both sides; the one ridge, under the name of *Djebel-el-Nairon*, running in a north-westerly direction to the Mediterranean; the other, called *Djebel-el-Attaka*, running due east to Suez. In front of these chains extends a vast plain, composed of sands, covered with the mud of the Nile. At the place called *Bahr-el-Bakara*, the river divides into two branches, the one flowing to Rosetta, the other to Damietta, and containing between

them the present Delta. This triangular piece of insulated land was in former times much larger, being bounded, on the east, by the Pelusian branch, which is now choked up with sand or converted into marshy pools. On the west it was bounded by the Canopic branch, which is now partly confounded with the canal of Alexandria, and partly lost in Lake Etoko. The correspondence of the level of the surface to that of the present Delta, and its depression as compared with the level of the adjoining desert, together with its greater verdure and fertility, still mark the limits of the ancient Delta, although irregular encroachments are made by shifting banks of drifting sand, which are on the increase." *

Geological structure.—To the foregoing sketch of the physical geography, we shall add an interesting outline of the geological structure of Egypt, extracted from the article Egypt, in the "Encyclopædia Metropolitana:"—

"The mountains which form the natural boundaries of the Egyptian valley are, on many accounts, highly deserving of attention. From them, under the Pharaohs, the Ptolemies, and the Antonines, were drawn the materials, not only of the stupendous monuments which still make Egypt a land of wonders, but also for many of the public buildings in Italy, the remains of which attest the genius of the Roman artists and the munificence of the emperors. About the twenty-fourth degree of N. latitude, a granitic chain closes in on each side of the river, so as to wear the appearance of having been rent by the stream, which forces its way through fragments of rock. Hence, the almost innumerable islands to the north of Philæ, as far as Aswan (Assouan). The cataracts a little to the south of that town are nothing more than rapids, which might arise from a contraction of the bed of the stream; there is, however, most probably, in that tract of country, a considerable change in the level of the soil. The bold, but wild and gloomy precipices which here overhang the stream, as well as the roar of its waters rushing through a multitude of channels, (for, even when the inundation is at its height, there are twenty large islands in the midst of the river,) were well calculated to work upon the imagination of the early inhabitants; and their belief that Osiris remained buried in those abysses as long as the stream was confined within its banks, but rose from the grave, to scatter his blessings over the land, as soon as the accumulated waters were poured forth on all sides, was fostered, if not created, by the physical peculiarities of this overawing though desolate region. The granite or southern district extends from Philæ

* "Malte Brun's Geog.," vol. iv., pp. 21—23.

to Aswan (in lat. $24^{\circ} 8' 6''$ N., long. $33^{\circ} 4'$ E.), and is formed, for the most part, by rocks of Syenite or Oriental granite, in which the quarries may yet be seen from which the ancients drew the stupendous masses required for their colossal statues and obelisks. Between Aswan and Esna (in lat. $25^{\circ} 19' 30''$ N.), is the sandstone, or middle district, which supplied slabs for most of the temples; and beyond it the northern, or calcareous district, stretches to the southern angle of the Delta. This last chain of hills furnished not only the solid part of the pyramids, but materials also for many public buildings long since destroyed, because they proved excellent stores of lime and stone for the Arabs and other barbarians by whom Egypt has been desolated for so many centuries. The steep, perpendicular cliffs of this calcareous rock give a monotonous and unpicturesque aspect to this part of Egypt; while the boldness and grotesque forms of the mountains in the south offer new points of view in continual succession, even when the inundation is at its greatest height.

"On each side of the river below Aswan (Syene), steep, abrupt, sandstone cliffs, presenting a continued line of ancient quarries, hem in the stream; and the valley, which opens gradually, closes again at the distance of twelve leagues (about thirty-six geographical miles), where it is reduced to one-fourth of its former width, and lofty walls of rock on each side barely leave a passage for the water. This is now called *Jebel-el-Silsileh* (Mountain of the Chain); and from its quarries the materials used in the temples at Thebes were drawn. Below these narrows the valley gradually widens, but the eastern bank continues to present one uninterrupted perpendicular wall, while, on the west, there is a gradual and generally an easy ascent to the Desert. Another contraction of the valley occurs about fifty-six geographical miles lower down, ten miles to the north of Esna, where the rock does not leave even a footpath near the river, and the traveller by land must make a considerable circuit in order to reach the place where the hills for the third time recede. This passage, called *Jebelein* (the two hills), leads to the plains of Ermont and Thebes (in lat. $25^{\circ} 44'$ N.); for here the land on each side of the river spreads out into so wide a level as really to form a plain in comparison with the rugged banks of the stream higher up. It is at this place that the sandstone terminates and the freestone begins. The banks are no longer straight and parallel, but diverge in various directions, forming many bays and creeks; while the country, rising on each side almost imperceptibly towards the hills, presents a nearly even surface of cultivable soil about two leagues in width. This, which is the first level of any extent below the Cataracts, is the site of

the most ancient and celebrated capital of Egypt, Thebes; the ruins of which cover a large proportion of the valley. The calcareous chain continues from this point, on each side of the valley, to the head of the Delta, where the hills open to the east and west, uniting with the Libyan chain on one side, and bending towards the mountains of Arabia Petræa on the other. This chain, though generally calcareous, is occasionally, especially near the Desert, broken by isolated rocks of sandstone.

“At Denderah (Tentyris), twelve leagues N. of Thebes, the Nile, again hemmed in by the hills, turns nearly at right angles, and runs directly from east to west as far as the site of Abydus (*Medfun*, or *El Birba*), where it resumes its northerly direction, and, entering another spacious and fertile valley, passes by Jirjeh and Osyut (or Siout). Near the latter place the Libyan chain begins to bend towards the west; and the descent from the Desert becomes so gradual, that the country is on that side much exposed to clouds of sand, by which it would have been overwhelmed long since but for the canal called *Bahr Yusuf* (Joseph's River), which secures the irrigation of the land between itself and the Nile, and thus prevents the further encroachment of the Desert. Here, the *Said*, or upper division of Egypt, terminates, and the *Wustani*, or middle region, extending as far as the fork of the Delta, commences. The more the valley of the Nile gains in width, and the western mountains lose in height, the greater is the danger from its proximity to the Libyan Desert. That remarkable portion of Africa (*El Sahara*) is, for the most part, covered with sand or very fine gravel, the minuter particles of which are, at certain seasons, carried by tempestuous gales over a great extent of country.

“Beyond Beni-Suweif (in lat. $29^{\circ} 9' 12''$ N.), the Libyan chain of hills again closes in towards the N.E., and forms the northern boundary of the large basin between *Derut-el-Sherif* and *Atfih*; but, at *El Ilahun*, to the N.W. of the former, it is broken by one of the many transverse valleys, and thus opens a passage into the province of Fayyum (or Fayoum). Beyond that vale, which is merely a large bay or sinuosity in the border of these mountains, they approach the river with a steeper declivity, and have a nearly level summit overlooking the country below. This table-land, between the Nile and Fayyum, was chosen for the site of the pyramids. On its north-western side the hills shelve off in that direction, and terminate in the cliffs and promontories which mark the coast of ancient Cyrenaica. The eastern or Arabian chain has generally more transverse breaks and ravines, is more lofty and rugged, and comes closer to the river than the hills on the opposite side. The northern part of it is called *El Mokattam* (the hewn), probably from the quarries formed in its

sides, and is connected by several inferior ranges with the mountains of Arabia Petræa.

“Of the transverse valleys leading to the Red Sea, the best known are, the Valley of Cossier, and that of the Wanderings of the Children of Israel: the former is the most frequented road between the Upper Egypt and the sea; and the latter, the route probably followed by the Israelites on their return to the promised land. But, besides these, there are five or six others at present known, and several, probably, unexplored. Some were much frequented anciently, which are now rarely, if ever, visited; such have been the ruinous consequences of misgovernment, by which the commerce of Egypt has dwindled to almost nothing. Towns upon the Red Sea, once flourishing emporiums, have ceased to exist; and Berenice, anciently celebrated for its wealth and commerce, is now so completely forgotten, that even the road to it was unknown until traced a few years ago by MM. Cailliaud and Belzoni. The narrow ravines between the hills on the western side were, till very lately, equally unknown, though the Oases, and the roads leading to them, were described by the Greeks and Arabs. Two lead from Jirjeh and Esna into the greater Oasis (*El Wah-el-kharijeh*), and one from Fayyum into the smaller (*El Wah-el-dakhileh*). On the western side of the Delta, the direction of the valleys is nearly from S.E. to N.W.; and *Siyah*, or *Shantarryyeh*, the Oasis of Ammon, is connected with Egypt by branches which diverge more towards the west, from the *Bahr Bilama* (Waterless Sea), *i.e.*, the celebrated desert called *Scete*, or the Valley of Natron.”

The valleys of the Natron lakes and petrifications, two of the singular features in the geography of Egypt, are thus described by Mr. Conder:—

“The tract comprehended in the *Bahr Bilama* (more properly *Bahr-bela-mayeh*) and the basin of the Natron lakes, is one of the most remarkable features in the geography of the country. These two valleys are parallel to each other, being separated by a low ridge. The mountain of Natron skirts the whole length of the valley of the same name; it contains none of the rocks which are found scattered about in the valleys, such as quartz, jasper, and petro-silex; and this circumstance has given rise to the opinion that the stones must have been conveyed thither by a branch of the Nile, which is supposed to have found its way formerly in this direction, through the Waterless Valley, to the Mediterranean. There is now a series of six lakes in the Valley of Natron, the banks of which, as well as the surface of the waters, are covered with crystallizations both of muriate of soda and carbonate of soda, or natron. The muriate of soda is the first to

crystallize, and the natron is subsequently deposited in a separate layer. This singular valley contains four Greek monasteries, the inmates of which subsist on a small quantity of leguminous seeds. The vegetation in these valleys has a wild and dreary aspect; the palms are mere bushes, and bear no fruit. Caravans occasionally visit it in quest of natron. The Valley of *Bahr-bela-mayeh* has, for the most part, a breadth of eight miles. In the sand with which the surface is everywhere covered, trunks of trees have been found in a state of complete petrification, together with a vertebral bone."

Productions of the land.—The principal productions of the land are the following:—Wheat, grown chiefly in Upper Egypt; barley, with six rows in the ear, forming the principal food of horses and cattle; rice, which is chiefly cultivated in the low lands of the Delta; melons, and a variety of the cucumber tribe, which grow almost visibly, gaining twenty-four inches in the twenty-four hours; the millet, or *Holcus dura*, of which are made the thin cakes generally used as bread; it is also eaten green as maize, being previously roasted on the fire; the pith of the stalk is used as starch, and the stalk itself as fuel for heating ovens, and sometimes eaten green, like sugar-cane, while the leaf is food for cattle; the mulberry-tree, for rearing silkworms; the indigo, safflower (*carthamus*), and hinneh for dyes; the cotton, which is largely cultivated; the sugar-cane, maize, flax, anise, sesamum, and mustard; beans, lupins, lentils, vetches, Egyptian trefoil, lettuce, and some pot-herbs. The rose-bushes, from which is obtained the rose-water, are cultivated in the district of Fayoom,* where there are also some olive

* "This is the *rosa alba*. The flower is double, of a pale colour, not quite white, but tinged with red, and extremely fragrant. The shrubs, Hasselquist says, live to a great age. The *rosa gallica*, or red officinal rose, is common in the gardens at Rosetta and Damietta, and is used for making rose water, but it has a feeble scent, and is not much valued. The *rosa cinnamomica* is cultivated for its beauty, but is somewhat scarce. Other varieties are found in Upper Egypt, where the name indiscriminately given to every species of rose is *nard*, which comes very near the Chaldee *jardeh*."—Conder, vol. i., p. 22.

plantations and vines, a little wine of bad quality being made by the Christians. The vine is not cultivated in any other part of Egypt, except for its grapes as fruit, and for the grateful shade of its broad foliage; the olive-tree is only found within gardens.*

The almond, walnut, and cherry, are said not to grow in Egypt,—neither do the pear, apple, peach, or plum come to perfection; but the citron, lemon, pomegranate, apricot, and banana, or plantain, grow luxuriantly. The sycamore, or Pharaoh's fig-tree, (of great value for its broad shade), the carob, jujube, tamarind, and various other trees are also found; but the date-palm is the tree most generally grown, sometimes in large groves; it is highly valued for the sake of its fruit, upon which, in several provinces, the people chiefly subsist.

The lotus, one of the celebrated productions of Egypt, is a species of water-lily (*nymphaea lotus*), which, on the subsiding of the inundation spreads its broad round leaves over the canals and pools, and brilliantly decorates them with its large cup-shaped white or azure flowers. The root supplies a tubercle, which is boiled and eaten like potatoes. The lotus mentioned by Herodotus, and often carved on the ancient monuments, is supposed to be the *nymphaea nelumbo*, or *nelumbium speciosum*, "the sacred bean" of India, no longer found in Egypt. The lotus of Homer, is a totally different plant, namely, the *ziziphus lotus rhamnus*, or jujube, bearing a fruit with a large stone. The *colocasium* is grown for the sake of its large esculent roots. Beautiful groves of acacia and mimosa, of rose, laurels, willow, cassia, and other shrubs, grow on the banks of the rivers and canals, and Upper Egypt

* "The vine, in ancient times, formed an important branch of culture in Egypt. Anthony and Cleopatra inflamed their imaginations by drinking the juice of the Mareotic grapes in the days of Pliny. Sebennytyus furnished the Roman tables with the choicest wines. The vines of Fouæ, mentioned by travellers of the last century, are no longer in existence."—*Malte Brun*, vol. iv., p. 42.

abounds with impenetrable hedges of the *cactus*, or Indian fig. But Egypt is deficient in timber, and the firewood is imported from Caramania.

The *papyrus*, which was believed to have disappeared, has been re-discovered in a few places on the banks of the Nile, especially near Damietta; the following interesting description of this celebrated plant, is given in the "Recollections of Egypt," by Baroness Von Minutoli, p. 191 :—

"It was in one of our morning-walks that we met with the papyrus-plant; it is a kind of *three-cornered reed*,* which is now to be found in no other part of Egypt than the environs of Damietta and the banks of Lake Menzaleh. The scarcity of this plant appears less strange when we recollect what Strabo says on the subject of the papyrus; that the Government, to secure a monopoly, caused it to be pulled up in a great part of Egypt, and suffered it only in some appointed districts, where its cultivation and the use made of it could be superintended. According to Pliny, the membranes of the plant were glued together in such a manner as to render the places at which they were joined imperceptible. Perhaps the ancients prepared the papyrus by pressing it, as is still done by the South Sea Islanders with their stuffs, which they also manufacture of the membranes of various plants, and which, in some measure, bear a close analogy to the papyrus of the ancients. We still find on the latter indubitable traces of this process. Several papyri in my husband's collection, which are now in the Museum at Berlin, have still such a degree of solidity that twenty centuries have not been able to impair it; and they may still be unrolled with the same facility as any other roll of paper or parchment. They are of a yellow or brown colour, according as they have been more or less exposed to the air. My husband is still in possession of one, the hieroglyphic figures on which are painted in very lively and various colours, in perfect preservation. A peculiarity which I have had occasion to remark, is, that the two ends of the papyrus are hermetically closed with a stopper of byssus covered with resin, which has so wonderfully preserved them from the influence of the air. M. Reynier says, that this plant was made use of in the manufacture of paper as late as the ninth century."

* "This answers to Sir F. Henniker's description of what he supposes to be the papyrus."

THE NILE.

The Nile is the largest river of the Old Continent, and the only river in the world that flows above a thousand miles, without receiving a tributary stream; it is chiefly fed by the two great rivers of Abyssinia, viz., the Blue River and the White River, names originating from the colour of their respective waters. The Hebrew name of the Nile, *Sihor* (or *Sichor*), signifying black, was given to it most probably on account of the dark muddy colour its water derives from the Blue River. *Nil* is the Arabic for blue, and *Nileh* is indigo. The Greeks knew the Nile under the names of *Melas* (black), and *Siris*, a corruption probably of *Sihor*. There is great reason to conjecture, that the sources of the White and Blue rivers, are much more remote than has been supposed, on account of the long period that elapses between the tropical rains, and the periodical rise of the Nile, as compared with that of other tropical rivers in northern latitudes. The confluence of these two great rivers, by which the Nile is formed, is in about lat. 16° N.; it is afterwards joined by another much smaller river, the *Astaboras*, or *Tacazze*, in lat. $17^{\circ} 35'$, 450 miles south of Philæ.

Rise of the Nile.—The rise of the Nile, in common with that of all the rivers of the torrid zone, is thus explained by Mr. Bruce:—

“The air is so much rarified by the sun, during the time he remains almost stationary over the tropic of Capricorn, that the winds, loaded with vapours, rush in upon the land from the Atlantic Ocean on the west, the Indian Ocean on the east, and the cold Southern Ocean beyond the Cape. Thus, a great quantity of vapour is gathered, as it were, into a focus; and, as the same causes continue to operate during the progress of the sun northward, a vast train of clouds proceeds from south to north, which are sometimes extended much further than at other times. In April all the rivers in the south of Abyssinia begin to swell; in the beginning of June they are all full, and continue so while the sun remains stationary in the tropic of Cancer. This excessive rain, which would sweep off the whole soil of Egypt into the sea,

were it to continue without intermission, begins to abate as the sun turns southward; and, on his arrival at the zenith of each place, on his passage towards that quarter, it ceases entirely. Immediately after the sun has passed the line, he begins the rainy season to the southward."

The Nile is the great source of the inexhaustible fertility of Egypt; for, except along the sea-shore, it seldom rains, and some seasons have passed without a single shower. The rains are, however, occasionally pretty heavy, especially in Lower Egypt. From November to March, the average height of the thermometer is about 60°; during the other six months the heat is very great, and the atmosphere dry, with a cloudless sky, the range of the thermometer being generally 90°; the evaporation is accordingly very great, and the dews are heavy, causing the nights to be usually cool. Everything depends, therefore, upon the height to which the inundation of the Nile rises; famine is the result, if it does not reach a certain medium; while if it exceeds its maximum, whole villages are liable to be swept away, with their inhabitants and cattle. The following are the periods of its rise and subsidence, as stated by Conder:—

"The rise of the Nile at Cairo does not commence till June, the green colour produced, either by the influx of corrupt or stagnant water, or by the action of the hot south winds on the sluggish stream, appearing about the 12th of that month.* The red appearance, occa-

* "The day on which it begins to increase is yearly, the 12th day of June, on which day they observe the feast of St. Michael the Archangel; on this day the drops fall. Now these drops are nothing else, according to the judgment of the inhabitants, than the mercies and blessings of God. As soon as this dew is fallen the water begins to be corrupt, and assumes a *greenish* colour, which increaseth more and more, till the river appears as a lake covered all over with moss. This colour is to be seen not only in its great channel, but also in all the ponds and branches that come from thence; only the cisterns keep the water pure. Some years this green colour continues about twenty days, and sometimes more, but never above forty. The Egyptians call this time, when the river is green, *il chad raviat*; for they suffer much because the water is corrupt, tasteless, and unwhole-

sioned by the arrival of the Abyssinian waters, takes place early in July, from which the rise of the river may properly be dated, as it then begins to increase rapidly. By the middle of August it reaches half its greatest height, and it attains its *maximum* towards the end of September. From the 24th of that month the waters are supposed to decline, but maintain nearly the same level till the middle of October. By the 10th of November they have sunk about half, and, from that period, continue to subside very slowly till they reach their *minimum* in April. The regularity with which these phenomena occur, will appear the more remarkable when taken in connexion with all the circumstances which distinguish this wonderful stream."

The rising of the Nile in Upper Egypt, is from thirty to thirty-five feet; at Cairo it is from twenty-three to twenty-four feet; while in the northern part of the Delta, owing to the breadth of the inundation, and the artificial canals for the discharge of the waters, the swelling amounts only to four feet. Humboldt states that, according to the testimony of antiquity, the oscillations of the Nile have been sensibly the same with respect to their height and duration, for thousands of years, which is a proof well worthy of attention, that the mean state of the humidity and the temperature does not vary in the vast basin.* The depth of the Nile varies in different places, and at different seasons, the mouth of the river at Damietta being between seven and eight feet deep when the waters are low, while it has an increase of forty-one feet when the river rises. The rapidity of the stream increases of course with the swelling of the waters. The navigation of the river upward is singularly facilitated, by the prevalence of strong northerly winds for nine months of the year. The muddy waters of the Nile contain a considerable number of insects and animals, and abound especially in tadpoles and young frogs; crocodiles are only found in Upper Egypt.

some, and good water is very rare. As soon as the green colour is gone, the river Nilus begins to become *red* and very muddy. The Egyptians believe that the river Nilus decreaseth also at a certain day, Sept. 24."—"*Father Vansleb in Calmet's Dict.*," by Taylor, art., Nile.

* "Humboldt's Personal Narrative," vol., v. p. 351.

Deposits of the Nile.—The deposits of the Nile are unquestionably creating a constant rise in the soil of Egypt, which is proved by the fact that the depth of the soil varies in proportion to the distance from the river, being sometimes near the banks more than thirty feet, while at the farthest extremity of the inundation, it is only a few inches. The following statements of Mr. Shaw on this subject are curious and important:—

“The method of raising mounds, in order to secure their cities from the violence of the inundation, is another argument. For, as it may be presumed that all the cities of Egypt were originally built upon artificial eminences raised for the purpose, so, when the circumjacent soil came to be so far increased as to lie nearly upon a level with these cities, the inhabitants were then obliged either to mound them round, or else to rebuild them. The former experiment seems to have been often repeated at Memphis, the want whereof hath been the reason, no doubt, why we are not sure, at present, even of the place where this famous city was founded. The situation likewise of the temple in the city of Bubastis, is another circumstance in favour of the hypothesis. For, when the city was rebuilt and raised higher, to secure it from inundation, the temple, for the beauty of it, was left standing in its primitive situation; and being, therefore, much lower than the new buildings, they looked down upon it from every part of the city. In like manner, Heliopolis, which, Strabo tells us, was built upon an eminence, is now in one of the plains of Egypt, and annually overflowed with six or eight feet of water. Neither is there any descent, as formerly, from Babylon to the river; but the interjacent space is all of it upon the same level. Upon the skirts, likewise, of the inundation, where the Sphinx is erected, the soil even there is so far accumulated that, if the sand had not already done it, very little is wanting to cover its whole body. With regard, also, to the exclusion of the sea (the expelling of Typhon, as it was named in their ancient mythology), we are told, that Damietta lies now ten miles distant from the sea, which, in the time of St. Lewis, A.D. 1243, was a sea-port town; that Fooah, which, 300 years ago, was at the mouth of the Canopic branch of the river, is now seven miles above it; and, again, that the land between Rosetta and the sea hath, in forty years, gained half a league. Such large accessions being continually made to the soil would occasion several of the more ancient cities, such as Damietta, Tineh, &c. (for Grand Cairo is of a later date, and built in a higher situation), to be in the same condition with Memphis, were they not,

in a great measure, secured by some neighbouring mounds.* At the same time, the stream itself is diminished by being carried in so convenient a manner through a number of channels, that every part of the country receives the benefit of the inundation."†

The analysis of the mud of the Nile, according to Malte Brun, gives nearly one-half of argillaceous earth, about one-fourth carbonate of lime, the remainder consisting of oxyde of iron, carbonate of magnesia, and water. On the banks, the mud is mixed with much sand, which it loses in proportion as it is carried further from the river, so that, at a certain distance, it consists of almost pure argil, which forms excellent bricks, tobacco-pipes, terracotta, and stucco. The cultivators consider it a sufficient manure. A very clear explanation of the manner in which these deposits are formed, is given by Volney. He remarks in his "Travels," vol. i., p. 17:—

" This accumulation is common to all rivers, and is to be accounted for in the same manner in all. The rain-water and the snow descending from the mountains into the valleys, hurry incessantly along with them the earth they wash away in their descent. The heavier parts, such as pebbles and sands, soon stop, unless forced along by a rapid current. But when the waters meet only with a fine and light earth, they carry away large quantities with the greatest facility. The Nile meeting with such a kind of earth in Abyssinia and the interior parts of Africa, its waters are loaded, and its bed is filled with it; nay, it is frequently so embarrassed with this sediment as to be straitened in its course. But, when the inundation restores to it its natural force, it drives the mud that has accumulated towards the sea, at the same time that it brings down more for the ensuing season; and this, arrived at its mouth, heaps up and forms shoals, where the declivity does not allow sufficient action to the current, and where the sea produces an equilibrium of resistance. The stagnation that follows occasions the grosser particles, which till then had floated, to sink; and this takes place more particularly in those places where there is least motion, as towards the shores, till the sides become gradually

* It was by the pulling down such mounds as these by Sultan Melladine, that the Christian army, then encamped near Cairo, were drowned, A.D. 1199.

† "Shaw's Travels," pp. 439-40.

enriched with the spoils of the upper country and of the Delta itself; for, if the Nile takes from Abyssinia to add to the Thebais, it likewise takes from the Thebais to give to the Delta, and from the Delta to carry to the sea. Wherever its waters have a current, it despoils the same territory it enriches. As we ascend towards Cairo, when the river is low, we may observe on each side the banks worn steep and crumbling in large flakes. The Nile, which undermines them, depriving their light earth of support, it falls into the bed of the river; for, when the water is high, the earth imbibes it; and when the sun and drought return, cracks and moulders away in great flakes, which are hurried along by the Nile. Thus are several canals choked up, and others enlarged, while the bed of the river continually rises. This is the case with the most frequented of these at present; I mean that which runs from Nadir to the branch of Damietta. This canal, at first dug by the hand of man, is in several places become as wide as the Seine. It supplies even the mother branch, which runs from *Bahr-el-Bakara* to Nadir, and which is filling up so fast, that, if it be not speedily cleansed, it will soon become firm ground. The reason of this is, that the river tends perpetually to the right line, in which it has the greatest force; wherefore it has preferred the Bolbitine, which was at first but an artificial canal, to the Canopic branch."

Mouths of the Nile.—The mouths of the Nile, or *bogaz*, have often changed their position, and are still changing it; the following is the description of them by Conder:—

"Seven mouths were known to the ancients, of which, according to Herodotus, two were artificial; and it is remarkable that these are now the only channels which are not obstructed. The Rosetta branch is the Bolbitic or Bolbitinic; so called from Bolbitine, a town near its banks, and formed by a canal drawn in a straight line from the Canopic, or great western arm, to the sea. The Damietta branch, which, running almost due N., divides the Delta into two nearly equal parts, was anciently the Phatnitic, Pathmetic, or Bucolic. The five natural channels were, the Canopic on the west, the Pelusiatic on the east, and the Sebennytic nearly in the middle, with two smaller arms issuing from the latter; the Saitic or Tanitic on the west, and the Mendesian on the east."

The gradual obstruction of the openings of these mouths into the sea by the deposits of the river, has caused the surrounding country to be converted, by the overflowing of the Nile, into large unhealthy morasses and lakes, into which some of the original channels still empty

themselves. The principal of these maritime lagoons are, the lake *Mareotis*, south of Alexandria; the lake *Aboukir*; the lake *Etiko*, near Rosetta, one extremity of which was a part of the Canopic arm; the lake *Burullos*, between Rosetta and Damietta, which receives the waters of the four great canals of the Delta, which it discharges through a channel which formerly was the Sebennytic or Phermuthiac mouth of the Nile; the lake *Menzaleh*, formed by the waters of the canal of Ashmum, which answers to the ancient Mendesian arm, and of the canal of Moez, the Tanitic arm.

Prophecies of the desolation of the land of Egypt.—By the foregoing general geographical description of Egypt, the fulfilment of the remarkable prophecies respecting the visitations with which the country itself was to be afflicted, as a part of the punishment of its inhabitants, will be more distinctly understood and strikingly exhibited. How wonderful, for instance, the following special predictions respecting the changes in the distribution of its waters:—

“ ‘The waters shall fail from the sea, and the rivers shall be wasted and dried up. And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks shall wither, and be driven away, and shall not be,’ * &c. ‘I will make the rivers dry,—and I will make the land waste,’ † &c. ‘Son of man, speak unto Pharaoh king of Egypt, and to his multitudes: Whom art thou like in thy greatness? The waters made him great, the deep set him up on high, with her rivers running about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters, when he shot forth. Thus was he fair in his greatness, in the length of his branches; for his root was by the great waters, &c. I have driven him out for his wickedness. Thou shalt lie in the midst of the uncircumcised, with them that be slain by the sword. This is Pharaoh, and all his multitudes, saith the Lord God.’ ” ‡

* Isa. xix. 5—7.

† Ezek. xxx. 12.

‡ Ezek. xxxi. 2, 4, 5, 7, 11, 18.

Dr. Keith thus describes the surprising minuteness with which this prophecy has been fulfilled,—

“The turning far away of the rivers, or of the ancient branches of the Nile, from their course, and the drying up of the canals, and consequent emptying of the brooks, which spread fecundity over Egypt, may be ranked among the immediate and most influential causes of the desolation which has spread over the far greater part of Egypt. Wherever, on the banks of the Nile, irrigation is practised, and the little rivers run about the plants, and are sent out unto all the trees of the field, the wonderful luxuriance of the irrigation may well astonish a European; and the sickly green-house plants of our cold and comparatively sunless clime assume a gigantic form. And partial and narrow as these rich fringes now are, advancing hills of sand (through the sloping sides of which the stems, and upper branches, and topmost twigs of trees buried, or being buried, may be seen as marking the progress of yet unstayed desolation,) in some places, as at Rosetta, threaten destruction, like that of the felon condemned to stand on the brink of the rising tide. But over great part of Egypt desolation has done its perfect work. The streams of the Nile are now circumscribed within narrow limits to what formerly they were. On the western side of Egypt, as seen in Heath's plan of Egypt, an ‘ancient bed of the river Nile, now dry, and called by the natives Bellomah,’ is distant eighty miles from the nearest branch of that river. The intermediate space, of greater length than breadth, is marked as ‘immense sandy plains;’ and a long canal which partly intersected it is now ‘dry, except at the time of the inundation.’ Along the sea-coast the land is level and destitute of trees. And on the eastern side of Egypt, ‘the Pelusian branch of the Nile is choked up,’ and the plain in which it flowed, except in a few stagnant pools, is undistinguished from the sandy desert which now surrounds it on every side. In the intermediate space, and even within the far narrower limits now occupied by the streams of the Nile, the dry lines of rivers and canals are to be seen, and the desert covers many extensive regions which once raised Egypt among the chief of the kingdoms. Where streams once ran about the plants, and the little rivers were sent out among the trees of the field, water-skins are a necessary equipage of a traveller, and can only be filled anew, after a journey of eight or ten hours, or of a longer period, and sometimes, too, at an unwholesome stagnant well, of the like of which the cattle in this country would not drink. Assuredly the desert has spread over a large portion of the once fertile land of Egypt. ‘The land is waste,’ and ‘every thing is withered,’ where ‘the rivers have been turned far away, and the brooks are emptied and dried up.’”

The desolation of the land, once so celebrated for its astonishing fertility, and the complete ruin of its splendid cities and gigantic monuments, were foretold with the same terrible accuracy :—

“ ‘The pride of her power shall come down. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. I will make the land of Egypt desolate, and the country shall be destitute of that whereof it was full. I will sell the land into the hand of the wicked. I will make the land waste, and all that is therein, by the hand of strangers. I the Lord have spoken it. And there shall be no more a prince of the land of Egypt.’ ” *

An enumeration of the principal ancient cities, of which there exist now but few vestiges, besides the ruins of some of their gigantic public edifices, will afford, also, some conception of the realization of these fearful judgments. Beginning with Upper Egypt, the following may be named :—Berenice, ancient port on the Red Sea ; Syene, or Assouan ; Ombos, notorious for the worship of the crocodile ; Apollonopolis Magna, now Edfou,—the last place where a few Copts are found ; Hieraconopolis, a city consecrated to the hawk ; Eleithyia ; Latopolis, now Esneh ; Hermonthis ; Thebes, far-famed for its hundred gates, and which has been justly called, from the magnificence of its remains, the metropolis of ruins ; Maximianopolis ; Apollonopolis Parva ; Coptos ; Tentyra, celebrated also for its beautiful temple, where, among other heathen deities, the serpent and bull were worshipped ; Abydos ; Ptolemais Hermii ; Panopolis, now Ikhmim ; Antæopolis ; Lycopolis, the modern Siout, where the jackal was worshipped.

The principal ancient cities of Middle Egypt were :—Hermopolis Magna ; Antinoë ; Oxyrinchus ; Dionysius ; Bacchis ; Arsinoë, or Crocodilopolis, where the crocodile was worshipped ; near the town of Manfaloot, which occupies the site of an ancient city not noticed by the

* Ezek. xxx. 6, 7, 12, 13 ; xxx. 15.

Greek or Roman historians, are found some crocodile mummy-pits; Heracleopolis; Memphis, where the mummies are abundant, though the city has perished; Heliopolis, the once magnificent On, or city of the sun; the Egyptian Babylon, called, also, Misr, Fostat, or Old Cairo, of which not a vestige remains, except mounds of rubbish, extending over a surface of several miles.

In Lower Egypt, also, there were many fine cities; among these may be mentioned, besides ancient Alexandria already described, Canopus, on lake Et'ko, of infamous notoriety for the orgies by which the worship of Jupiter Serapis were celebrated in its beautiful temple; Bolbitinum, near Rosetta, on the Bolbitinic arm of the Nile; Sais, the ancient metropolis of the Delta, and the mother city of the Athenians; Tanis, or Zoan, on the Tanitic arm of the Nile, the wonderful ruins of which have been already described; * Beybait, on the Pathmetic or Bucolic branch of the river; Tennys, on the lake Menzaleh; Buto, Pteneto, or Phthenothes, on the lake Burullos, where there existed several splendid temples, and one particularly dedicated to Buto, the Egyptian Latona, the nurse of Horus; Busiris, (P'Osiris); Na-Isi, or Iseum (the town of Isis). Pelusium, near the Pelusic mouth, the last town on the Syrian frontier, called by Ezekiel "the strength of Egypt," † and by some historians "the key;" Bubastis, on the Pelusic arm, the Pi-beseth of Scripture, ‡ having a celebrated temple dedicated to Bubastis, the sister of Horus, and the Egyptian Lucina; Athribis, at the head of the canal Moez, or Pelusic arm; Belbeis, on the road to Syria, near the canal Abul-Munejji; and Kelyub, between the canal and the Nile; the two last were flourishing cities in the middle ages.

All the forementioned cities were large, populous, and wealthy, adorned with splendid temples and spacious public edifices; the ruins of a few of these, which have

* See page 61.

† Ezek. xxx. 15.

‡ Ezek. xxx. 17.

resisted the ravages of war and time, are wonderful for their stupendous dimensions and beautiful architecture, proving them to have been the workmanship of a mighty, highly intellectual, and civilized people. But, with these exceptions, the only traces of the existence of these cities are mounds of rubbish; the site even of the largest, such as Memphis, was so nearly obliterated as to become a subject of controversy, and it has been chiefly ascertained by the abundance of mummies remaining, while the city has perished; the human forms which once peopled it, having retained their perfect structure, long after its palaces and temples have mouldered into undistinguishable heaps. A single erect obelisk, likewise on the site of Heliopolis, is the only indication that the surrounding mounds were once "the City of the Sun." Of the beautiful city of Berenice, with its fine harbour on the Red Sea, there are only a few ruins with a small Egyptian temple. All the modern towns in Egypt are poor, badly built, extremely dirty, and the villages, with their mud hovels, have a miserable and desolate appearance.

In the plain of the Delta, formerly so populous and fertile, the only towns of any size besides Alexandria, Damietta, and Rosetta, are Tantah, remarkable chiefly as being the annual resort of 150,000 Mohammedan pilgrims, to visit the tomb of a wonder-working saint, and Deseck, another place largely frequented by Moslem pilgrims; with these exceptions, there are only to be found a few wretched villages in the large triangular tract of country lying between Cairo, Alexandria, and El-Arish. This celebrated land of Goshen is now mostly bare and depopulated, being only cultivated by the thinly-scattered, miserable *Fellahs* (labourers), where still partially watered by the Nile. The destruction of several of these flourishing cities on account of their great wickedness, was specially foretold, *with the mention of their names*, long before it happened, as is seen in the following striking passage of Ezekiel:—

"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph. And I will make Pathros desolate, and I will set fire in Zoan (*marg.*, Tanis), and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. The young men of Aven (Heliopolis), and of Pi-beseth (Pubastum), shall fall by the sword: and these cities shall go into captivity. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her. . . . Thus will I execute judgments in Egypt; and they shall know that I am the Lord."*

A strong and eloquent testimony to the wonderful fulfilment of these prophecies is borne by Lord Lindsay, in his *Travels in the East* :—

"Long," says Lord Lindsay, "did we gaze on the scene around and below us (temple of Carnac, at Thebes),—utter, awful desolation! Truly, indeed, has No been 'rent asunder.' The towers of the second, or eastern propylon, are mere heaps of stones, 'poured down,'—as prophecy and modern travellers describe the foundations of Samaria, —into the court on one side, and the great hall on the other; giant columns have been swept away like reeds before the mighty avalanche," &c.—"Returning to the great obelisk, and seating myself on the broken shaft of its prostrate companion, I spent some delightful moments in musing over the scene of ruins scattered around me, so visibly smitten by the hand of God, in fulfilment of the prophecies that describe No-Ammon as the scene of desolation I then beheld her. The hand of the true Jove-Ammon, Ael-Amunah, the God of Truth, has indeed 'executed judgments on all the gods of Egypt,' but especially on his spurious representative, the idol of this most stupendous of earthly temples; silence reigns in its courts; the 'multitude of No' has been cut off; Pathros is 'desolate;'—the land of Ham is still the basest of kingdoms,—so sure is the word of prophecy, so visible its accomplishment?"—"We have spent the whole day in visiting

* Ezek. xxx. 13—19.

the site of Memphis and the pyramids of Dashour and Sacara. Mounds and embankments, a few broken stones, and two colossal statues, disinterred a few years ago by our friend Caviglia, are the solitary remains of the ancient capital of Lower Egypt. We rode for miles through groves of palm and acacia, cultivated fields, and wastes of sand, over what we knew must be the site of Memphis, but every other vestige of her ancient grandeur has disappeared. Noph is indeed 'waste and desolate.' "•

IDOLATRY, CORRUPTION, AND MISERY OF THE PEOPLE.

Conder gives the following account of the introduction and growth of the idolatrous worship of animals, which was practised more generally by the Egyptians than by any other nation :—†

"It would seem, from the preceding account, that the crocodile was worshipped by the Ombites as an emblem of Osiris, as the serpent was the bestial symbol of Cnuphis, and the ibis and the hawk were representatives of other deities. That revolting modification of idolatry which consists in the adoration of sacred animals (and to which we may be allowed to give the name of zoolatry), doubtless originated, in many instances, in their being regarded and represented as simple emblems of the deity, to whom they had a supposed relation. But, in the downward process of idolatrous superstition, the living hieroglyphic in time became the ultimate object of worship. Thus, in the symbolical worship of the golden Apis by the rebellious Israelites, we seem to have the first stage of that idolatrous corruption of religion of which the Egyptians claim to be regarded as the inventors; which subsequently degenerated, in the hands of an artful priesthood, into the worship of a living idol; and which at length reached its climax of horrible absurdity and wickedness, in the sacrifice of human victims to the serpent or the crocodile, the bestial symbols of cruelty and vice. ‡ In some instances, the religious honours paid to sacred

* "Lord Lindsay's Travels," vol. i., pp. 185—189.

† "Conder's Egypt," vol. ii., p. 184.

‡ "The worship of the crocodile was not peculiar to Ombos, and its high antiquity may be inferred from the statement of Herodotus respecting the sacred crocodiles of Lake Mœris. . . . Some have supposed the crocodile to be intended in the apocryphal book of Bel and the Dragon. At Ahanta, on the Gold Coast, it is an

animals have been supposed to derive a pretence from the usefulness of the species, and to have been dictated by a perverted gratitude, or, rather, by a sinister policy, with a view to secure their preservation. For the adoration of the crocodile no such reason can be assigned. How, then, can it have originated? It seems most probable that it was originally selected as an emblem of some abstract idea by which it was connected with Osiris. Possibly, as being the king of the river, it might be an emblem of royalty or power; or its name might bear some accidental relation to sovereignty.* This association once established, the animal itself soon acquired the sacredness originally attaching only to the symbol, and Osiris saw himself supplanted by the literal monster of the Nile.

“The inveterate feud between the Ombites and the Tentyrites has already been referred to. They quarrelled about their bestial deities, and they appear to have been worthy of their gods.”

The awful sufferings endured by the people of Egypt, and the state of deep debasement into which they have been reduced for ages, will be distinctly shown by the following comparison between the population of Ancient and Modern Egypt.

Population of Egypt, in ancient and modern times.—It is difficult to ascertain with precision the amount of the population in a country where no registers of births and deaths are kept. The following is an approximate estimation of the numbers of the several classes at the present time, according to the best authorities:—

Copts (Christian Egyptians)	150,000
Arab Moslem Fellahs (peasants) and townspeople	1,750,000
Bedouin Arabs	150,000

object of worship at the present day. At Accra, the hyena is said to be the favourite object of adoration; in the kingdom of Dahomey, the snake; and vultures all over that part of the western coast. The practice of human sacrifices is equally prevalent there.”—*Conder*.

* “Bochart thinks, that Pharaoh properly signifies the crocodile, and that Ezekiel (xxix. 3) alludes to this when he says: ‘Behold I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers.’”—“*Calmet’s Dict.*,” art. Pharaoh.

Turks and Albanians	15,000
Arabian Greeks, descendants of ancient Greek colonists	10,000
Syrian Greeks and Maronites . .	15,000
Armenian Christians	5,000
Franks and Levantines	4,000
Jews	10,000
Ethiopians (Nubians)	7,500
Mamelouks	500
<hr/>	
Total	2,117,000

There are besides, a small number of Moggrebins, or Western Arabs, and of Negro slaves.

The population of Egypt, when agriculture was in a flourishing state in the times of the Pharaohs, is believed to have been about six or seven millions, and about half that number under the Ptolemies, when a great quantity of corn was annually exported. The produce of the soil at the present time would suffice to the subsistence of four millions of people, if no corn were exported; and if all the soil capable of tillage were cultivated, it would be sufficient, in years of abundant inundation, for the maintenance of about eight millions. The present population amounts, therefore, to only one-fourth of the number which the country might support under a wise and just administration. What a proof of ignorance and misrule! The produce of cotton, even now, is very great, for more than 100,000 bales (each weighing 175 lbs.) were shipped at Alexandria in 1835. With a land possessing such fertility, and a naturally intelligent and industrious people, what a change might be effected by a truly enlightened Government! But the system hitherto pursued by the rulers, has been to keep the peasantry in abject servitude by depriving them of their lands, monopolizing the most valuable productions of the soil, and by cruelly compelling the best portion of them to enlist as soldiers in the prosecution of their ambitious

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* "Bochart thinks, that Pharaoh properly signifies the crocodile, and that Ezekiel (xxix. 3) alludes to this when he says: 'Behold I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers.'"—"Calmet's Dict.," art. Pharaoh.

Turks and Albanians	15,000
Arabian Greeks, descendants of ancient Greek colonists	10,000
Syrian Greeks and Maronites . .	15,000
Armenian Christians	5,000
Franks and Levantines	4,000
Jews	10,000
Ethiopians (Nubians)	7,500
Mamelouks	500

Total . 2,117,000

There are besides, a small number of Moggrebins, or Western Arabs, and of Negro slaves.

The population of Egypt, when agriculture was in a flourishing state in the times of the Pharaohs, is believed to have been about six or seven millions, and about half that number under the Ptolemies, when a great quantity of corn was annually exported. The produce of the soil at the present time would suffice to the subsistence of four millions of people, if no corn were exported; and if all the soil capable of tillage were cultivated, it would be sufficient, in years of abundant inundation, for the maintenance of about eight millions. The present population amounts, therefore, to only one-fourth of the number which the country might support under a wise and just administration. What a proof of ignorance and misrule! The produce of cotton, even now, is very great, for more than 100,000 bales (each weighing 175 lbs.) were shipped at Alexandria in 1835. With a land possessing such fertility, and a naturally intelligent and industrious people, what a change might be effected by a truly enlightened Government! But the system hitherto pursued by the rulers, has been to keep the peasantry in abject servitude by depriving them of their lands, monopolizing the most valuable productions of the soil, and by cruelly compelling the best portion of them to enlist as soldiers in the prosecution of their ambitious

quantity of alluvial sediment deposited annually on the banks, in the beds, and at the mouths of these arms, has in consequence been so greatly increased, as almost to bury many of the cities and villages built along the sides of the mighty stream, to choke up several of its mouths, and cause its waters to overflow large tracts of the fertile Delta, converting them into unproductive and unhealthy marshes. To the decay of population, under the withering influences of a general and long-continued *moral blight*, may be attributed, in the same manner, the conversion of several other countries, both in the south of Europe, and in the East, once the sites of powerful Empires, into barren, solitary deserts, and unhealthy marshes.

REGENERATION OF EGYPT.

The great evils that have been described having been traced to the demoralization of the people and of their rulers, as their primary source, the obvious remedy is the religious, moral, and social reformation of the population, combined with sound general education. They must above all be trained up in the knowledge of the doctrines and precepts of the revealed Word of God,—instructed in the Gospel of man's reconciliation with God, and of his deliverance from the guilt, power, and misery of sin, through faith in the vicarious and atoning sacrifice of the only Lord and Saviour Jesus Christ.

It was seen in the outline of the ecclesiastical history of Egypt that the withdrawal of the Scriptures by the priesthood was followed by a rapid corruption of the religious faith and morals of the people, to which are justly to be ascribed the individual misery and degradation, and all the national calamities which they have endured for above ten centuries. While most of the nations of Europe have, in our own times, been either convulsed by sanguinary democratic revolutions or oppressed by military despotism, what has been the cause

of the uninterrupted peace and prosperity enjoyed by Great Britain, but the fact of a large proportion of her people being governed in the discharge of their public and private duties by the faith and morality of the Bible? The clear inference to be deduced from this incontestable fact is, that the only way of restoring to the Egyptians the blessings of Christian civilization is to provide them with the means of obtaining a good education based on the doctrines and precepts of God's holy Word. This has been the great aim of the founders of the Malta Protestant College. They feel a strong additional encouragement to labour in such a cause from the distinct assurance held out in prophecy, that it is a part of God's merciful designs to take back Egypt into his favour: for it is written, "*And Egypt shall not be for ever base. The Lord shall smite Egypt: he shall smite and heal it: and they shall return to the Lord, and he shall be entreated of them, and shall heal them.*"*

The great and only means by which this happy end can be accomplished is the introduction into Egypt of the scriptural faith and morality hitherto generally acknowledged by the people of Great Britain, as their rule of life, which will soon be followed by the development of that intelligence, industry, and enterprise, for which the British are so specially characterized.

There is little doubt, not only that all the districts of Egypt, which were formerly fertile, but have since become unproductive through ignorance and neglect, may be recovered by well-directed schemes of draining and irrigation, but that unlimited portions of the desert can also be reclaimed and brought into cultivation. The former Pasha, Mohammed Ali, being convinced of this, had undertaken works on a small scale with that object in view, under the advice of intelligent Europeans, and the present Pasha is pursuing a similar course. How honourable would it be for British Christians to take the lead, by their zealous support of such objects as

* Isa. xix. 22.

those proposed by the founders of the Malta College, in hastening the fulfilment, perhaps not far remote, of the glorious prophecy: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."*

Having introduced several quotations from the "Travels" of the gifted but infidel Volney, it may be desirable to show the complete shallowness and fallacy of all his reasonings against the truth of revelation, by concluding this description of Egypt with the following valuable remarks of Dr. Keith on that subject:—

"The 'ruin of these empires,' (Nineveh, Babylon, Tyre, and Egypt,) while it substantiates the truth of every iota of these predictions, is thus a miraculous confirmation and proof of the inspiration of the Scriptures. By what fatality is it, then, that Infidels should have chosen for the display of their power this very field, where, without conjuring, as they have done, a lying spirit from the ruins, they might have read the fulfilment of the prophecies on every spot? Instead of disproving the truth of every religion, the greater these ruins are, the more strongly do they authenticate the scriptural prophecies; and it is not, at least, on this stronghold of faith that the standard of Infidelity can be erected. Every fact related by Volney is a witness against all his speculations; and out of his own mouth is he condemned. Can any purposed deception be more glaring or great, than to overlook all these prophecies, and to raise an argument against the truth of Christianity from the very facts by which they have been fulfilled? Or can any evidence of Divine inspiration be more convincing and clear, than to view, in conjunction, all these marvellous predictions and their exact completion?"

The foregoing sketches of the political history and physical geography of Egypt will be concluded by a brief notice of the origin, progress, and decline of knowledge in Egypt and the East.

* Isa. xxxv. 1.

SECTION VIII.

ORIGIN, PROGRESS, AND DECLINE OF KNOWLEDGE IN EGYPT AND THE EAST.

The cultivation of knowledge originated with the Egyptians, Chaldeans, and Phœnicians—Knowledge was transmitted through the Greeks to Europe—Was first confined to the priesthood—Introduction of symbols and hieroglyphics—Knowledge flourished in the East, when the West was sunk in ignorance—State of knowledge under the Arab Khalifs—Baneful influence of Popery upon the progress of knowledge—The darkness of the Middle Ages created and maintained by Popery—Learning continued to be partially cultivated in the East, when extinguished in the West—Complete decay of learning in the East—The priests encouraged learning only for ecclesiastical purposes—Concluding practical remarks—Errors of the clergy—Errors of the people—Dangerous increase of Popery—Dangerous revival of ancient metaphysical heresies.

THE Egyptians, Chaldeans, and Phœnicians, are the three ancient nations with whom the knowledge of the useful arts and cultivation of literature and science are believed to have originated. The remarkable similarity observed between these nations and the populations of India and China, with respect to several of their customs, religious rites, and the rudiments of knowledge, fully corroborates the scriptural account of their having all had one common origin from the centre of Asia, “and from thence did the Lord scatter them abroad upon the face of all the earth,”* when he punished their pride by the confusion of tongues at Babel.

* Gen. xi. 9.

It is principally, however, from ancient Egypt that the nations of Europe indirectly derived most branches of human knowledge, the Egyptians having been the instructors of the Greeks, and the Greeks having transmitted their learning to the Romans; for Pythagoras, Plato, and Solon, had studied philosophy, science, and literature, in the schools of Egypt, and Moses had become well versed in the wisdom and learning of the country during his long residence at the Court of Pharaoh. The Phœnicians were the inventors of several branches of manufactures, such as the glass of Sidon, and the purple and fine linen of Tyre, and made the first attempts at commercial navigation.

It was from the Phœnicians also that the art of writing was derived; but whether it was not first made known to Moses on Mount Sinai, from which region of Asia the Phœnicians are supposed originally to have come, is a question it may be difficult to answer; certain it is, that the "Decalogue" is the earliest known written record.

It is important to observe, that both sacred history and all recent research tend to demonstrate the fallacy of the favourite theory advocated by modern latitudinarian philosophers with reference to the origin of art and science,—viz., that they have spontaneously and slowly grown up from a state of barbarism, according to the supposed law of the *natural progressive development* of the human mind. The whole history of Genesis "shows that there was an aboriginal civilization before the deluge, coeval probably with the knowledge of the true God, and which declined in proportion as that knowledge was obscured;" for we read, that at the close of the sixth day of the creation, "God saw every thing that he had made, and, behold, it was very good."*

The antediluvians are accordingly described as "mighty men," "men of renown;" and there can be little question that they were intellectually as well as physically a giant

* Gen. i. 31.

race, who preserved for some time a knowledge of the true God, after their kingly forefather, created in God's own image, and though fallen, still no doubt retaining much of its majestic impress, had disappeared from this lower world. Their great longevity favoured the preservation of the arts of civilization, until, filling "the earth with violence" by their great wickedness, their doom was finally decreed.

The abundant stores of antediluvian knowledge were saved, however, by Noah and his family, and the *earliest* Eastern civilization was no doubt the *highest*, art and science having degenerated in proportion to the declension of Noah's posterity from the knowledge and worship of the true God; so that the history of the first four or five centuries after the flood, until the time of Abraham, would probably be a record of what was *forgotten* rather than of what was learnt or invented. The following remarks of Dr. Chalmers confirm the preceding views of this most interesting question :—

"There is much in the whole history of Genesis to convince us that civilization was not a thing of growth in any country from a state of barbarism; but that there was an aboriginal civilization coeval with the knowledge of the true God, and which declined in proportion as that knowledge was obscured. The progress of this matter has been the reverse of what is very commonly imagined. The civilization degenerated along with the enlightened religion of the people; and there is great probability in the assertion, that never did it spontaneously arise from a state of barbarism in any land, but wherever it existed it was imported from abroad." . . . "It is most important to remark," adds Dr. Chalmers, "that when nations were left to themselves, the process has been one of declension, agreeably to the account given of it by Paul in the first chapter of his Epistle to the Romans."*

The kingly and sacerdotal offices were at first united, and the king, or chief, maintained a body of priests in his

* Dr. Chalmers' "Daily Scripture Readings," pp. 81—98.

pay as his deputies. The priests having leisure for study, the cultivation of literature and science was at first confined to them; and they were, also, the framers and administrators of the laws. This highly favourable combination of circumstances caused them to be held in great veneration by the people; but they made a most culpable use of their privileges, by keeping them in gross ignorance, for the purpose of more easily gratifying their own selfish lust of power. They possessed considerable knowledge of geometry, mechanics, and astronomy; they had divided the zodiac into twelve signs, calculated eclipses, and seem to have had an idea of the motion of the earth. Medical science was also cultivated at this period. There are many existing proofs of the high degree of perfection to which Egyptian architecture had early been brought. The whole country abounds with the remains of temples, mausoleums, obelisks, &c., of great magnificence; and Thebes, in Upper Egypt, was one of the most splendid cities in the world. The Egyptians are believed, however, to have been ignorant of the construction of the arch. Neither did they excel in sculpture and painting, their remains of art being deficient in beauty and gracefulness, though not wanting in force of expression.

Symbols and hieroglyphics were first used for the records of history and science, before the invention of letters; they continued subsequently to be employed by the priests, in order to conceal knowledge from the vulgar and veil it in obscure mysticism. The most ancient way of preserving records of learning in those early times, especially in Egypt, was by inscriptions on pillars. The ancient Egyptian historian, MANETHO, pretends to have taken all his accounts from the *sacred inscriptions on the pillars* of HERMES TRISMEGISTUS, (or thrice great) named, also, *Thoth*, who was a legislator, priest, and philosopher, in the reign of Ninus, before the time of Moses, and to whom the Egyptians ascribe the first invention of their learning.

The penal laws were very severe, but the administration

of justice was pure and impartial. The Egyptians, like the Chinese, had a singular attachment to ancient usage, a strong prejudice against innovations, and an abhorrence of strangers; they consequently avoided having much intercourse with other contemporary nations. This aversion for strangers was shown by the readiness with which they conceded the pasturage land of Goshen for the separate and exclusive residence of the Israelites on their arrival in Egypt; "for every shepherd," says the sacred historian, "is an abomination unto the Egyptians;"* an aversion which may have been increased, in this instance, by the invasions of Egypt by the Arabian shepherd kings, before the time of Joseph.

While the abstract morality taught by the priests was refined, their religious tenets and superstitious forms of worship were most absurd and debasing, encouraging the wildest speculations, and carrying the idolatrous worship of animals, as already stated, to a greater extreme than almost any other nation. The morals of the people were, consequently, extremely loose and profligate. Their religious worship appears to have consisted of a combination of the delusions of astrology and demonology; the priests imposing by means of clever juggleries upon the senses of the ignorant multitude, and encouraging a belief in magic and enchantments. A religion thus addressed to the senses and the imagination favoured the growth of that superstition and fanaticism which have always been prominent features in the character of the Egyptians.

The progress of knowledge experienced many vicissitudes, according to the ebbs and flows of the prosperity of the nation, under good and bad sovereigns; it flourished during the reigns of Sesostris, of some of the Pharaohs, of Amasis, and especially of the first Ptolemies. It was during the reigns of the last-named sovereigns that the learning of the Greeks was introduced, and this

* Gen. xlv. 34.

formed the most illustrious epoch—the Augustan age—of Egyptian literature and philosophy.

The western nations of Europe, during this period, were sunk in barbarism and ignorance, and it was not until the Romans had imported the knowledge of the Greeks into Italy, that the light of science and literature began to be disseminated throughout Europe, about B.C. 200 years.

State of knowledge under the Arab Khalifs.—The culture of knowledge continued to be, in some measure, encouraged after Egypt had passed from the dominion of the Romans to that of the Arabian Khalifs, A.D. 634. Several branches of science and literature had flourished among the nations of central Asia, as well as in Egypt, during the successive empires of Babylon (Chaldea), Assyria, Persia, and Macedonia.

“With Abu Abbas,” says a learned writer, “began the dynasty of the Abassidæ, descended by the male line from Mahomet. Almanzor, second khalif of this race, removed the seat of empire to Bagdad, A.D. 776, and introduced learning and the culture of the sciences, which his successors continued to promote with equal zeal and liberality. Haroun Alraschid, grandson of Almanzor, who flourished in the beginning of the ninth century, and was twenty-three years khalif, is celebrated as a second Augustus. The sciences chiefly cultivated by the Arabians were medicine, chemistry, botany, geometry, and astronomy, borrowed in a great degree from the Greeks, whose books they imperfectly translated. Their astronomy was a good deal mixed up with astrology, though their knowledge of the stars was founded on pretty correct observations. In geography we stand indebted to Abulfeda for much original information. They improved the Oriental poetry by adding regularity to its fancy and luxuriance of imagery. Their proverbs and romances are in credit to this day; of which latter ‘The Thousand and One Nights’ is a strong instance, and which are to be referred to the times of Haroun Alraschid, the hero, in fact, of these entertaining stories, the illustrious contemporary and ally of Charlemagne.”*

When the Saracens established their dominion in Spain,

* Tytler’s “Elements of General History.”

and other parts of the South of Europe, they brought their learning with them, which accounts for the remarkable fact, that a great many of the technical words now used in our works on algebra, geometry, chemistry, and astronomy, are of Arab origin.

The baneful influence of Popery upon the progress of knowledge.—Before the close of the apostolic age, the Churches in the West began to give indications of a departure from “the simplicity that is in Christ,” and errors in doctrine and practice insidiously crept in. These originated chiefly, as in the East, in the attempt to blend the Jewish ceremonial, and the false principles of the Platonic philosophy, with the Christian religion.

The “falling away,” foretold by St. Paul, as preparatory to the revelation of “the Man of Sin,” was gradually coming to pass, as was shown by the priesthood, “giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats.” The sufficiency of simple faith in the imputed righteousness of Christ for the work of redemption was practically denied, by asserting the additional necessity of penances, fastings, sacraments, and other meritorious works. His mediatorial office, as an only and an all-sufficient Intercessor, was also depreciated by the inculcation of the idolatrous doctrine, that God could be propitiated by the intercession of saints, and more especially by that of the Virgin Mary, impiously called the Queen of Heaven; various other pretended miracles were multiplied, and heresies introduced.

The full development of these heresies was, in some degree, retarded, as in the East, by the severe persecutions the Christians experienced from the Pagan Roman emperors, allowed, no doubt, by the Almighty, as chastisements for their unfaithfulness, and warnings to repent, and do their first works. But they were deaf to the heavenly voice, and after Christianity became authorita-

tively established as the national, and only true faith, soon after the accession of Constantine, A.D. 325, the above-mentioned seeds of error in doctrine and superstition in practice, unfolded themselves with fearful rapidity. The higher clergy, feeling secure from persecution, were seized with the same worldly spirit and unhallowed lust for prelatic power and wealth that had so grievously corrupted the clergy in the East. They usurped all authority in the Government of the Church, and withholding from the laity the right of private judgment, enslaved them under the yoke of a complete ecclesiastical despotism. The celibacy of the clergy, advocated by Siricius, Bishop of Rome, A.D. 385, was rigidly enforced in the following centuries, and many other corruptions were consolidated.

By her persevering rebellion against God, both as a Pagan and Christian power, Rome had now filled up the cup of her iniquities, and the time had arrived when, in the righteous dispensations of God, she was to receive the punishment of her wickedness; this was accomplished by the barbarians of the North, being permitted to invade, pillage, and waste her most fertile territories. The proud mistress of the world was twice taken and sacked by the Visigoths and the Vandals, and the Western Empire was finally destroyed by the Heruli, under Odoacer, their king, A.D. 476. The invasion of these barbarians was followed by the complete extinction of all learning, and the sudden interruption of the progress of civilization in Europe.

But an equally inveterate foe to knowledge sprang up with the rise of the Papacy. The bishops of Rome had artfully succeeded in gradually securing out of the ruins of the Roman Empire sufficient territory to obtain the rank of temporal princes; they were enabled to accomplish this principally through donations of territory made to them, by Pepin le Bref and Charlemagne, whose ambitious plans of conquest in Italy they favoured. They also, by degrees, advanced their claims to universal

spiritual dominion, and, finally, cast off the authority of the emperors of the Eastern Empire. The Roman Pontiffs had hitherto claimed the right of nominating the patriarchs of Constantinople, but the Emperor Michael III., having denied this right, and deposed the Pope's Patriarch, Ignatius, appointed Photius, celebrated for his virtues, in his stead. The proud and ambitious Pope Nicholas I. resented the affront, deposed and excommunicated Photius, A.D. 863, who, in his turn, pronounced a similar sentence against the Pope. The division between the Greek and Latin Churches became from this time permanent.

In order to establish more easily the despotic rule of an ambitious and demoralized priesthood, the Popes withheld all means of instruction from the masses of the people, and kept them in a degraded state of blind superstition. By denying to the laity the right of private judgment in spiritual things, and binding them to surrender the care of the eternal interests of their souls to the confessor of a Church claiming infallibility,* the priests deprived them of all INTELLECTUAL, as well as spiritual, manhood; for, besides perverting the knowledge of Divine truth, corrupting the moral feelings, and degrading the conscience, the inevitable effect of this abject spiritual bondage was to cripple and emasculate the reasoning faculties also; a result which has proved most ruinous to the SECULAR INTERESTS, as well as religious welfare of society. This is abundantly shown by a comparison between Roman Catholic and Protestant communities as regards their temporal condition, under exactly the same circumstances of country, climate, and government. Thus the Roman Catholic starves on the richest land in Ireland, while Protestants thrive even on her poorer soils;—an equally striking contrast is observed between several of the

* Liguori (1. 11), in defining the office of a confessor, asserts, we must "obey him as God," who "will not permit a confessor to err."

Roman Catholic and Protestant districts in Switzerland, and in the South of France. In fact, Protestantism, by training up the people to *think* and *reason*, encourages activity and enterprise, and tends to create a *progressive* state of society; while Romanism, by shackling the people in the legitimate exercise of their reasoning faculties, favours indolence, ignorance, and misery, and inevitably tends to create a *retrograde* state of society.

The darkness of the middle ages created and maintained by Popery.—By this act of spiritual and intellectual Vandalism, the Papacy succeeded in keeping a dense cloud of ignorance and superstition brooding over Europe for above eight centuries. This deep Cimmerian darkness was only interrupted by a few occasional outbursts of light under such liberal and intelligent rulers as Charlemagne, Alfred, Pope Nicholas the First, Louis the Ninth of France, the Medicis, and Pope Leo the Tenth. It was not until the invention of the art of printing, the revival of classic literature, and the spirit of inquiry awakened at the dawn of the Reformation, providentially combined in breaking through this priestly bondage, that the human mind began to recover its native freedom.

Learning continues to be partially cultivated in the East, when extinguished in the West.—Literature and science continued to be, in some measure, cultivated in the East after the light of knowledge had been completely extinguished in the West. Literary and scientific institutions flourished in several places under the patronage of some of the emperors and patriarchs of the Eastern or Greek Empire; among these may be enumerated the Emperors THEOPHILUS and LEO THE SIXTH (styled the Philosopher), in the ninth century; in the following three centuries, several of the COMNENI dynasty, especially the last of them, named MANUEL, and likewise MICHAEL AUCHIALUS, Patriarch of Constantinople. The philosophy of Plato was for some time in high repute, although modern Platonism, or the Eclectic philosophy, had been sup-

pressed in the sixth century, by an edict of Justinian, prohibiting the teaching of philosophy at Athens.

The logic and dialectics of Aristotle, which had begun to be studied in the fifth century, gained ground in the East in the seventh and succeeding centuries, especially among the Monophysites and Nestorians. This system of philosophy was introduced into Europe about the eleventh century, through translations of Aristotle's writings by Saracens and Jews, and prevailed, after much controversy, in opposition to Platonism. It was generally adopted in the study of logic, metaphysics, and morals, and became, also, the foundation of that subtle and metaphysical system of theology, known by the appellation of the Divinity of the SCHOOLMEN. The study of moral and physical science continued to be regulated by the principles of the Aristotelian philosophy, until they were superseded in the fifteenth century, by the more accurate principles of the Baconian, or *inductive* system of philosophy, which, having observation and experience for its foundation, has so powerfully promoted the progress of physical science.

Complete decay of learning in the East, after the tenth century.—After the power and influence of the Christian priesthood in the East were firmly established, they followed the bigoted and intolerant example of the Papacy, in opposing the general diffusion of knowledge among the people, who were consequently grossly superstitious. The clergy were themselves generally ignorant and immoral, and their learning was chiefly limited to a few branches of study connected with theology; so that, after the ninth century, they may be said to have contributed as much as the Turks, to overspread countries, once so rich in learning, with that deep spiritual and intellectual darkness which has unhappily prevailed up to the present time.

The priests and monks were compelled to preserve the use of Latin in the West, and Greek in the East, these being the languages in which the Scriptures, the canons,

and other law authorities of the Church, together with the liturgies were written, and in which alone the correspondence between the ecclesiastical rulers could be conducted. They, therefore, saved from destruction for their own benefit many of the records of philological literature; but they carefully monopolized to themselves all that remained of learning.

It is to be noticed besides, that, although some of the more liberal-minded Popes and Patriarchs encouraged learning and the fine arts, their patronage was limited chiefly to works of imagination and light literature, to Church music, and to those branches of architecture, painting, and sculpture which are connected with the building and decoration of churches; so that the main result of their patronage, was the encouragement of idolatrous and sensual forms of worship. They strenuously opposed, on the other hand, the study of those practical branches of moral and physical science, which tend so materially to the promotion of the well-being of every section of the social body. Ample proofs of this enmity are supplied, by the imprisonment of Galileo for his discoveries in astronomy; the determined opposition offered everywhere by the monks, to the labours of Erasmus, and other highly gifted men, for the revival of learning in the sixteenth century; and, lastly, by the fact that the most useful works on practical science, are still prohibited in the celebrated Romish "*Index Expurgatorius*." The greatest obstacle in the present day, to the revival of learning in the East, is the determined opposition offered by the priesthood of the ancient Christian Churches.

CONCLUDING PRACTICAL REMARKS.

Errors of the Clergy.—Some useful lessons may be derived from the foregoing sketch of the origin and progress of religious and secular learning in the East. It has already been seen, that when knowledge was cultivated by the Heathen priesthood, it was never disseminated

among the people, any more than was subsequently done by the Christian priesthood. It was only pursued for the purpose of gratifying intellectual pride and vanity, or of increasing the enjoyments of this life, by the attainment of power and wealth. Knowledge was not valued by the priesthood, either Pagan or Christian, for the sake of its own legitimate ends, viz., the advancement of the glory of God, by promoting the welfare of man on earth, and preparing him, through faith and repentance, for the higher happiness of heaven.

The Christian clergy, moreover, generally followed the example of the Heathen priesthood, in usurping all power in the Church, by casting out the laity from its government, and imposing upon them a heavy spiritual bondage. This unjustifiable course of proceeding brought its own punishment with it, by removing those wholesome restraints which the laity, had they retained their legitimate share of authority, would have imposed upon the temptations to prelatie ambition and cupidity, so peculiarly ensnaring to men of cultivated minds and invested with spiritual authority.* The higher clergy became so exalted, in their own estimation, above their fellow-sinners, as to fancy themselves beings of a superior order, and a large number of them rushed headlong into abuses of power and worldly excesses, which degraded

* The right of the laity to a joint share of power with the clergy, in the government of the Church, is indisputably established by the authority of Scripture; for in the account given in the Acts (chap. xv. 13, 23), of the first Convocation the Christian Church held at Jerusalem, it is stated, that the apostles, elders, and brethren were present, and the letters conveying the decisions of the Convocation, were written in their joint names. An extract from the writings of Ambrose was lately quoted in an address delivered by the Dean of Bristol, in which that learned ancient father, commenting on the corruptions of Divine truth in the early ages stated, "There is scarcely a heresy that has ever entered the Church of Christ, except through the way of the clergy,—but the truth and simplicity of the Gospel have been retained by the fidelity of the laity."

their sacred calling in the eyes of the world, and frequently caused their own rapid destruction, besides inflicting unspeakable misery upon the people.

This corrupt abuse of authority by the appointed teachers of religion affords, however, no just argument against the necessity and advantage of their office. It is an office that was divinely instituted, both in the Mosaic and Christian dispensations, and even before the Deluge; for Noah was a preacher of righteousness, and Enoch the seventh from Adam, was a prophet. If the duties of the sacred calling of a minister of Christ be regulated in strict conformity with the beautiful apostolic model set forth in the Epistles to Titus and Timothy,—if they be limited to the preaching of the Gospel, feeding and taking the oversight of the flock of God, and the administration of the two divinely instituted sacraments, and if all claims to the character of a *sacrificing priesthood*—abrogated for ever by the one all-sufficient sacrifice of Christ*—be abandoned, the office is one that can never fail to secure for the clergy, by its eminent usefulness, the love and veneration of mankind.

Errors of the people.—With reference to the errors of the people, it is obvious, that these originated in two principal causes. The first, was *that love of metaphysical speculation, so gratifying to the intellectual pride of the natural man.* Instead of receiving with humble faith, the revelation of God's plan of redeeming mercy, and cherishing the saving and sanctifying influences of its principles upon the heart and life, they attempted, with unholy presumption, to penetrate the inscrutable mystery necessarily surrounding some of its sublimest doctrines; for “who hath known the mind of the Lord, or who hath been his counsellor?” “How unsearchable are his judgments, and his ways past finding out.” (Rom. xi. 33, 34.) They, in this manner, exalted reason above faith, instead of keeping it subordinate to faith. The dreadful

* Hebrews x. 10—14.

amount of individual and national misery, which this fatal mistake was the means of spreading for ages throughout Christendom, should operate as a powerful warning of the immense importance of guarding against the recurrence of the same error in training up an agency for the revival of pure religion and sound learning in the East; and this is still more necessary, when we consider the naturally strong love of metaphysical speculation, peculiar to the Oriental mind.

The second source of error consisted in *substituting for the purely spiritual doctrines of God's redeeming love in Christ a religion consisting of outward forms, meritorious works, and superstitious ceremonies, not requiring any VITAL CHANGE OF HEART*. It is worthy of remark that the two foregoing forms of error, though originally springing from such opposite principles as hardened *unbelief* and superstitious *credulity*, lead ultimately to the same fatal end; for it is a well-attested fact, that infidelity tends to engender superstition, and superstition infidelity; and that while the one leads its followers into the bewildering mazes of a hopeless uncertainty, the other allows them to die with a lie in their right hand.

It may be, also, useful to observe, that the two chief causes of error and heresy in former ages just mentioned have been revived in our own times, and are again in active operation for the subversion of the pure faith of the Gospel. The renewed and successful activity of Popery over the whole world is a fact of public notoriety; after receiving a great check at the Reformation, the Mystery of Iniquity is again putting forth its whole power, in an attempt to re-establish and extend the despotic dominion of its sacerdotal hierarchy, and once more to sink Christendom into the ignorance and superstition of the dark ages.

It is equally true that most mischievous attempts have been made of late years by zealous Germans of two different schools, and by some of their disciples in this

country, to engraft upon Christianity the principles of a *mystical Heathenism* or *sceptical Rationalism*. Their main object has been to establish the false doctrine, that the human mind is capable of a PROGRESSIVE DEVELOPMENT towards perfection by the exercise of its own natural powers, and that the assistance of an inspired revelation concerning God's dispensations and man's future state, however necessary and useful in past times, can be dispensed with in future, under the superior philosophic lights of the present age.

The German metaphysicians having exchanged the *Deductive*, or *Platonic*, for the *Inductive*, or *Baconian* system of philosophy, have vainly imagined, that by the application of the principles of induction to the investigation of the truths of revealed religion, the mind of man is capable of understanding and accepting them by its own natural powers, without any special aid and teaching of the Holy Spirit. They thus deny, in reality, the office of God the Holy Ghost, making INDUCTION supersede INSPIRATION. These deluded sophists have committed two capital mistakes:—

First, they have forgotten that man being a *creature*, and moreover, a *fallen creature*, his mental and moral faculties, originally FINITE, became subsequently IMPAIRED at the fall; that, consequently, as is fully proved by the history of the whole human race since the creation, “the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned;” and that it is not until man has been “born again of the Spirit,” and his lost spiritual perceptions have been restored by a supernatural infusion of Divine grace, that he can either understand, or savingly apprehend, the things pertaining to God and to the redemption of his own soul.

By wilfully disregarding this simple truth, and presumptuously grasping at the knowledge of mysteries far above the reach of their impaired faculties, some have

altogether rejected Christianity, while others, still professing themselves Christians, have grossly perverted its doctrines; they have, more especially, denied the great doctrine, which is the foundation, the key-stone, of the whole revealed plan of man's redemption, viz., the vicarious and atoning sacrifice of Jesus Christ,—the doctrine continually set forth in the pages of Holy Writ, that “he was made sin for us who knew no sin, that we might be made the righteousness of God in him; * * * that “the Lord hath laid on him the iniquities of us all;” * * * and that “being justified by his blood, we shall be saved from wrath through him,” for “the blood of Jesus Christ, his Son, cleanseth us from all sin.”* God, who cannot love evil, hath declared, “the soul that sinneth, it shall die;”† and that “all (men) have sinned and come short of his glory.”‡ The integrity, therefore, of his attributes of truth, holiness, and justice, strictly required that a *propitiatory* offering should be made by a Divine Redeemer,§ in order that man might be justified by his grace, renewed by his Spirit, and fully restored to his favour.

These rationalistic speculators assert, however, the object of the death of Christ to have been to serve only as an EXAMPLE of the infinite evil of sin, and of the infinite love of God, and beauty of holiness. By this glaring perversion of the Word of God, they entirely deprive Christianity both of its Divine power and of the great essential characteristic by which it is so prominently distinguished from all other religious systems of mere human invention, viz., THE PARDON OF SIN THROUGH THE VICARIOUS SACRIFICE OF A REDEEMER, AS THE SINNER'S SUBSTITUTE, TO THE ENTIRE EXCLUSION OF THE SINNER'S MERITS;—and it can truly be said of the advocates of this “other gospel, which is not another,” that they have no more right to call themselves disciples of Christ, than would persons

* 1 John i. 7.

† Ezek. xviii. 4.

‡ Rom. iii. 23.

§ 1 John ii. 2.

denying the law of gravitation, to assume the title of disciples of Newton.

Their *second* palpable mistake has been to suppose that, because the inductive method of philosophical research is admirably adapted to the investigation of the laws and operations of MATTER, and has wonderfully promoted the progress of the physical sciences, the same results are to be expected from its application to the study of the abstract sciences relating to MIND AND SPIRIT. All correct induction rests, as its only basis, upon a certain number of FACTS, the perfect accuracy of which must be susceptible of a clear and easy demonstration; if any of the facts be incorrect, the induction is false. It is obvious, that in the abstract sciences of *mind and spirit*, it is impossible to procure a body of clear incontrovertible facts from which sound induction, *to any considerable extent*, can be drawn. The complicated phenomena of thought and feeling are so variable, evanescent, and indefinable, that it is vain to expect them ever to supply copious materials for correct induction; and our knowledge of mental and moral science must consequently always be limited to a small number of natural and practical truths, so self-evident as to be easily discerned and readily accepted by the common sense and conscience of mankind, without requiring the test of subtle and refined abstract reasoning.*

* Man's business in this world is not to know all things, but those which concern his own conduct. Such was the opinion of Bishop Butler. "Not only the reason of the thing," said he, "but the whole analogy of nature should teach us, not to expect to have the like information concerning the Divine conduct as concerning our own duty. Though we are sufficiently instructed for the common purposes of life, yet it is but an almost infinitely small part of natural providence which we are at all let into. The case is the same with regard to revelation. But *what is required of us*, in consequence of this gracious dispensation [of the Gospel], is a subject in which none can complain for want of information."—*Butler's Analogy*, part ii., c. 5.

Philosophy first assumed the form of systematic reasoning among the Greeks under the teaching of the two eminent philosophers, Thales and Pythagoras

It should be distinctly understood, that these visionary and dangerous speculations have not the merit of *novelty*, so presumptuously claimed for them; that they are only a revival, or SECOND EDITION, of some of the long-exploded heresies to which the theories of the mystical Gnostics and sceptical Pelagians gave birth in the first centuries of Christianity, and which were triumphantly refuted as false and fanciful by several of the ancient Fathers of the Church. But, as in former ages, we again see these two *false spirits* diligently marshalling their forces against the glorious and saving doctrine of the CROSS OF CHRIST, which the Apostle Paul declared was "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of

the former founded the *Ionic* school, and the latter the *Italic* school, and out of these two sprung the many other sects. The Greek philosophers endeavoured to arrange all the objects of the universe into certain definite classes, called *categories*; and they attempted to prove, by a short process of syllogistic reasoning, that what is true of the class must be true of every individual comprehended under it. Of these systems of philosophy there are three which have exercised the greatest influence in the pursuit of human knowledge, viz.: the *Platonic*, the *Aristotelian*, and the *Baconian*. The *Platonic* system is based on the theory of ideas; first causes, or primary and universal principles derived from the abstract conceptions formed of things by the intellect, quite independent of sensation, were assumed as premises from which all conclusions respecting the nature and properties of things were deduced; from whence it has been termed the DEDUCTIVE Philosophy. The *Aristotelian* system rejects Plato's theory of ideas: it examines objects as they are perceived by the senses, and submits every question concerning their properties and general laws to a *syllogistic* process of analysis, deducing the probabilities on either side of a question so framed as to involve one of two contradictory propositions in the answer, according as the affirmative or negative of it is taken. This is another form of the deductive philosophy; it was termed the logic of the *Schoolmen*, and gave occasion to a great waste of time and talent in mere quibbling about words. The *Baconian* system, instead of beginning with the study of first causes, applies itself to the investigation, by observation and experiment, of the properties of matter, and endeavours to ascertain, by a process of exact INDUCTION, the general principles or laws by which these are regulated. Since the introduction of the inductive philosophy, to which we are indebted for the wonderful progress made in the physical sciences, the systems of Plato and Aristotle have been almost entirely given up.

God.”* Our modern philosophers, however, like their predecessors of old, have justly incurred the apostle’s further denunciation, that “professing themselves to be wise, they became fools;”† “for,” as he adds in another epistle, “the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness.”‡

* 1 Cor. i. 23, 24.

† Romans i. 22.

‡ 1 Cor. iii. 19. The rejection of the doctrine of the vicarious sacrifice of Christ reduces Christianity to a system differing but little from Deism or Mohammedanism. The following remarks of one of the most eminently gifted and deeply learned men of our age show the high importance which he attached to this doctrine, as being the corner-stone of the Christian dispensation (the capitals are ours):—

“Let me here record my experience, that of all the Bible truths taken together, there is none which tells more pleasurably or more powerfully upon me than the work of Christ in the room of sinners, as their SUBSTITUTE AND THEIR SURETY—and that, not only in the way of peace; but sure I am that, when thus occupied, I feel on the firmest vantage-ground for the vigorous and cheerful and prosperous prosecution of the service of God. This experience remarkably accords with the pre-eminence given to Christ in his mediatorial offices through the whole of revelation, and justifies the saying of Paul, ‘I am determined to know nothing among you save Jesus Christ and him crucified;’ and so, also, of the expressions,—‘Christ the power of God,’ ‘Christ the wisdom of God,’ ‘the cross of Christ, through glorifying in which the world is crucified unto me and I unto the world.’ Let me conform myself more and more unto the *mediatorial* economy of the Gospel. Let my fellowship be with the Son as well as with the Father. Let me live a life of faith in the Son of God, and test the efficacy of Bible sayings by acting faith upon them, or cherishing the apprehension of these sayings along with a sense of their trueness.”—*Dr. Chalmers’ Daily Scripture Readings*, vol. i., p. 29.

SECTION IX.

Numerous applications for admission into the College at Malta—Spirit of inquiry awakened—Reformation movements in Syria—The American Missionaries at Beyrout—Their plans of operation and successful results—Interesting conferences with Mohammedans—Meeting of the Beyrout Arabic Literary Society—Description of Beyrout, its climate and population—The Jesuits in Syria; their principles, policy, and establishments—The Maronite tribe and their Church—Their origin and subsequent union with the Church of Rome, by means of compromise—Their ecclesiastical orders and discipline—Their conventual system—Their Colleges and Schools.

Beyrout, May 31, 1849.

WE are on the eve of leaving this place for Jerusalem, by the steamer to Jaffa, and as, during our tour through Palestine, there may not be an opportunity of sending a letter for a month, until we reach Damascus, I think it as well to write by this post, while Mr. Bryan is gone to visit the American College in the Lebanon.

The Prospectus of the Institution at Malta had been distributed through the town during our eleven days' quarantine, and as soon as we recovered our liberty we were visited by a crowd of native youths wishing to be admitted as pupils in the College. Many of them, of course, had not the requisite qualifications; but this showed the generally prevalent desire for an English education, increased perhaps, in this instance, by the circumstance of a native of the town, Abdo Debbass, being already a pupil. The plan we have pursued has been to take a note of all the essential particulars relating to each individual, to set on foot inquiries respecting their character and that of their

families,* and to inform them that a selection will be made out of the whole number on our return from Damascus. Having then seen the candidates from other places, we shall be able to choose the most promising individuals.

We find that an earnest spirit of inquiry, and a strong desire for information on religious and other subjects, has manifested itself for some time past throughout Syria. This thirst for knowledge has most probably been, in a great measure, the result of the persevering labours for the last twenty years of the American missionaries in the dissemination among the people of a scriptural education, and in the wide circulation of good works issued from their missionary press at Beyrout. The more frequent intercourse with Europeans has no doubt contributed, also, to the same awakening. In a village named Hasbeya, between Damascus and the Anti-Lebanon, a number of families separated themselves from their Church (Greek Orthodox) a few years since, having been convinced of its errors by the reading of the Bible; they were subjected, on this account, for several years, to severe and unremitting persecutions; the majority, however, continued steadily in the true faith, and they have of late been left unmolested. The example of these converts has made a strong impression on the surrounding country, convincing the people of the reality of such a principle as that of acting for conscience' sake, without any prospect of worldly advantage,—a rule of action in the existence of which, misled by the unsound teaching and selfish conduct of their priests, they did not believe. A marked improvement was also observed by their neighbours in the morality of these scriptural Christians, who were no longer addicted to the practices of cheating, lying, and profane swearing, so generally prevalent in these countries. The people in

* See, in the Appendix, the list of questions to be answered by all candidates for admission as free pupils; and, also, the instructions for agents employed in the selection of pupils.

other villages are giving evidence that their confidence in their priests is shaken, by frequently applying for copies of the Scriptures and for Scripture instruction. The occurrence, however, which has created the greatest sensation, is that a native physician of Damascus, Dr. Meshakah, a man of great talent and of the highest reputation in his profession, has very recently renounced the Roman Catholic Church, has declared himself a Protestant, and published his reasons for adopting this course. A correspondence between him and the Roman Catholic Bishop followed, in which the latter is said to have been signally defeated. This correspondence having been published at the American missionary press, the first edition was quickly sold, and there is a more extensive demand for the second edition than can be supplied. A Protestant *Arab Church* has been lately organized in Beyrout, ruled by its own elders. The service is at present conducted by the American missionaries. The number of members is about sixty or seventy; several of them, with whom we have conversed in English, appear truly enlightened and spiritually-minded men.

These details may be interesting to the Committee, as supplying practical evidence of the great benefits to be expected from the work of NATIVE EDUCATION in which they have engaged, and showing how wide a field is opening in every direction for the labours of such an Institution as the Malta College.

The American Mission consists of five missionaries, two of whom are, also, physicians, and give advice gratis. Their labours have consisted chiefly in conducting schools and publishing religious and educational books printed at their own missionary press. They have, in Beyrout, a large day and Sunday-school, and also a chapel, in which Divine service is performed both in English and Arabic. They have a boarding seminary at 'Abeih, in the mountains of Lebanon, where from fifteen to twenty of the choice pupils receive a more extended course of

education, qualifying them for the ministry, or to become teachers ; and they have recently commenced a boarding-school for females, conducted by the wife of one of the missionaries.

We have been received with the greatest kindness by all the members of the Mission in Beyrout, as fellow workers with them in the same field of labour ; they express much interest in the success of the Malta College, and assist us most readily with their advice, and in every other way in their power ;* we shall have reason to remember, with deep and lasting gratitude, the enlarged Christian and truly Catholic spirit which they have manifested in their intercourse with us. Mr. Bryan is gone to their Seminary in the mountain, in order to ascertain the nature of the more extended course of education given to the higher class of pupils, and to observe their methods of teaching, as he may obtain useful information from men of their great experience in the education of Orientals. Some important points have already been established by their past labours. They at first commenced by teaching all their pupils English, as the medium through which the other branches of instruction were communicated. However, after several years' trial of this plan, it was given up for various reasons ; it occasioned some loss of time, as they found it difficult to carry the pupils forward in the other important branches of study, and especially that of religion, through the medium of English, until they had made considerable progress in that language ; while by instructing them from the beginning through their vernacular tongue, this delay was avoided.

When the pupils were educated altogether in English, many forgot, in some degree, their own language. The same happened with several of the young Syrians who were educated in England. The influence of a native

* See the letters of the Rev. Dr. Vandyke, the Rev. — Hamlin, and the Rev. Dr. Dwight, in the Introduction.

clergyman or a teacher would be greatly lessened, were he to speak bad Arabic, as the people are said to be fastidious about the purity of their language. It is, therefore, important the pupils should improve their knowledge of their own language by studying it grammatically, during their course of education.

A third reason which induced the Americans to cease teaching in English was, that some of their pupils left them as soon as they had acquired a little knowledge of English, and before their education was complete, being tempted by the desire of earning money, as Dragomen, merchants' clerks, or in small offices under the Government. One of the advantages peculiar to the College at Malta is, that the pupils will be less exposed to this source of temptation. It will be necessary, however, to have masters at Malta able to teach in foreign languages, in order, especially, to assist in conducting the religious instruction of adults intended to be trained as *Scripture Readers*, whose education will be limited to two years, and whom it will be desirable to prepare for work as soon as practicable,—the demand for that class of agents being at present very great in every direction.

I must not omit to mention an incident during our residence in the quarantine station, which affords a good illustration of the mental awakening and dawning of intellectual light now manifesting itself among the people of those countries, Mohammedans as well as Christians. There were many Mohammedans in quarantine with us, and one of these a man of high rank,—the Aga commanding the irregular Arab and Bedouin troops of the district of Damascus. He was an aged and venerable-looking personage, and was accompanied by his nephew, also an Aga, and a large retinue of slaves and servants. We conversed with them occasionally in our walks, and the nephew, who appeared intelligent and tolerably well informed, sometimes introduced the subject of religion, asking for

a solution of his objections to Christianity. Another Moslem, a young and well-informed merchant from Aleppo, usually joined in the discussions, and asked us for a copy of the New Testament in Arabic. The young Aga, the merchant, and a third, called one morning of their own accord at our rooms, and remained some hours with us, conversing on religion and other subjects. We noticed particularly in these conversations, how very incomplete and erroneous is the information of Moslems on such ordinary branches of knowledge as geography, astronomy, history, &c. They believe, generally, the earth to be nearly flat, and they have no correct ideas of the distribution of land and water. They adhere to the long-exploded notion that the sun moves round the earth, and retain a great many of the visionary, superstitious fancies of the astrologers of bygone ages respecting the planetary system. Their knowledge on these subjects is derived almost entirely from their religious works, such as the Koran and the written commentaries and traditions of learned saints. It is evident, therefore, that by dispelling their ignorance and errors on points of general *secular* knowledge, through the medium of a good education, their confidence in the accuracy and authority of the great charters of their religious faith will be weakened, and some of the obstacles to their reception of sound *religious* instruction will thereby be removed. This plan has been pursued with very encouraging success by the Rev. Dr. Duff in India with the native Hindoos.

To our surprise and pleasure, our Moslem friends repeated their visit a few days after, asking for another Arabic copy of the New Testament, and also for a Commentary. They evinced a great desire for knowledge, and the merchant said that he would be glad to go to our College if he were younger, and had the means. Before leaving the Quarantine we presented the old Aga with a copy of the Bible in Arabic, on receiving which he requested us to insert our names and residences in the

title-page, and invited us to visit him in Damascus. In former times Mohammedans had such a contempt for Christians that they kept aloof from them, and would never condescend to speak with them on the subject of religion; while now we see Mohammedans courting the society of Christians, listening patiently to their defence of Christianity, and applying to them for the New Testament. Is not this a great encouragement to increase our exertions for their instruction, especially in the great saving truths of the Gospel? We hear that many of the higher class of Mussulmans are only nominal believers in the Koran, and inclining to Infidelity.

June 2.—We went last evening to the meeting of a literary society of natives, attended by about thirty of the most intelligent and respectable men of the town and neighbourhood. This Society was established about fifteen months ago by the American missionaries, for the purpose of affording them an opportunity of free intercourse with the better classes, irrespective of the object of direct religious instruction, with the view of obtaining, in this way, a greater influence over them. Their meetings are once a fortnight; papers are read, and discussions held on all subjects of literature and science. The Society includes, consequently, members of all religious denominations. The discussion yesterday, which had been appointed at a previous meeting, was on Patriotism. Several papers were read, and there was an animated debate in Arabic, in which the speakers seemed to express themselves with great ease and fluency. We were told by our American friends, who joined in the discussion, that the whole of the proceedings would have done credit to any European Society. A paper was read on the Crusades, and the question fixed for the next meeting was, the causes which led to the present superiority of the people of the West over those of the East. They are going to publish their transactions at the American press, and have already a library of one thousand volumes,

including a very valuable Arabic manuscript. Most of the members, at the beginning, were very deficient, both in speaking and writing; and the progress they have made is very great. There were present yesterday several men of superior talent and some learning, and we were informed that some of the members, who had become decided Infidels by reading modern French authors, have been fully convinced, through the proceedings of the Society, of the error of their Infidel opinions.

This is a new and most interesting event in the modern history of these regions, as it may be considered the beginning of the revival of literature in the East. Some account of the town of Beyrout, and a history of the Jesuits in Syria, and of the interesting ancient tribe of the Maronites, will occupy the remainder of this section of the Journal.

Description of Beyrout.—"The modern town of Beyrout, the representative of the ancient Berytus, is situated at the western extremity of a triangular point of land, projecting into the sea about four miles beyond the line of coast. It stands on a gentle rising ground close to the sea-shore, and is about three miles in circumference. The walls by which it is encompassed on the land side are of recent date, and of no great strength, being of a soft sand-stone, and flanked with square towers at intervals. The streets, generally speaking, are narrow and irregular; and in some quarters, where not enlivened by shops, particularly gloomy. A raised pathway for foot passengers lines their sides, and a channel of running water flows down the centre part, thus contributing essentially to the cleanliness of the town, and giving to it a cool and refreshing appearance, particularly in the hot summer months. There are no public buildings of any merit, and the few that once distinguished it are now in ruins. The bazaars are large, particularly that in which silk is sold, and well attended by the inhabitants of the neighbouring mountains.

"There is little to detain the antiquarian traveller in

Beyrout, for though it occupies the same site as the ancient Berytus,* there are few traces of early times to be met with. Along the shore, to the westward, but now encroached upon by the sea, are the remains of Mosaic floors, of tolerably good workmanship. In several parts of the town are cisterns and wells sunk in the rock, and other subterraneous recesses; and to the north of it are some faint traces of the theatre erected here by Herod Agrippa.

“Beyrout has evidently suffered much from earthquakes, but still more so from the hostile visitations to which it has been repeatedly exposed. It was taken from the Saracens by Baldwin the First, King of Jerusalem, in 1111, and retaken 1187. Ten years afterwards, the Christians recaptured it, and it was frequently ravaged during the Crusades. Subsequently it fell into the hands of the Druses, from whom it was taken by the Turks, who still retain possession of it. In its more peaceful days it was a place of study, particularly of the civil law, and especially about the time Christianity began to be publicly established. By Justinian it was called the ‘mother and nurse of the law.’ It is still a very agreeable place; and owing to its beautiful situation, the salubrity of the climate, and the rich vegetation that surrounds it, strangers

* “Berytus probably received its name from the wells with which it abounds. Accordingly, Stephanus Byzantinus says, that the Phœnicians themselves thus accounted for the origin of the name:—‘*Βηρ γὰρ τὸ φέσκαρ γὰρ αὐτοῖς*,’—for with them ‘*beer*’ signifies a well. The original word was, therefore, either in Hebrew, *beeroth*, or, in Arabic, *birath*, ‘wells.’”—(*Drummond’s Origines*.) The origin of these wells may probably be deduced from the circumstance that there is no good spring water to be found in the immediate vicinity of Beyrout; a fact, I find, noticed by several of the early travellers. Augustus made it a Roman colony, calling it after his daughter, and adding the epithet, *Felix*, probably from its happy situation. It was henceforward known under the appellation of *Berytus Colonia Julia Felix*.—(*Kin. Nat. Hist.*, vol. xvii.) It is not included in the borders of the Holy Land, though it is supposed to be referred to in Scripture.—*Robinson’s Palestine and Syria*, vol. ii., p. 321.

are often tempted to prolong their stay here long after the period originally fixed for quitting it." *

During the summer months Beyrout is one of the hottest towns in Syria, the thermometer ranging from 85° to 90° during the day, and rising often to 96° at night. There is little or no breeze from the land, the free circulation of the inland current of air being impeded by the chain of the Lebanon, which runs like a high wall parallel to the coast, and so close to the sea as to leave no intervening plain; the air is, therefore, often perfectly still at night until the cool morning sea-breeze springs up. About one hour's walk from the town a place is shown near the coast, supposed to have been the scene of the celebrated combat in which, according to the legend, the renowned St. George destroyed the dragon. A chapel was erected on the spot by the superstitious Christians of former ages, which has since been converted into a mosque; the fabulous hero being held in equal veneration by the Moslems, who call him Abd Maaz.†

* Robinson's "Palestine and Syria," vol. ii., p. 1.

† Robinson gives the following particulars respecting St. George, in his account of ancient Lydda, near Jerusalem:—

"This city, after its destruction, was rebuilt, assumed the name of Diospolis, and became a place of some importance. It is now a heap of ruins; the most remarkable of which are the remains of a very handsome church, said to have been built, but more probably repaired, by Richard, surnamed Cœur de Leon, in honour of St. George, patron of England, whose birth-place it was, and who is reported to have suffered martyrdom here. The latter legend is not quite so satisfactory as the former; nevertheless, a place has been fixed upon to commemorate the event. Here I was desired to kneel down, whilst a Greek Papas, reciting a prayer, invoked the intercession on my head of the saint, whose name I bear. He is held in great veneration throughout the East. I hardly ever entered a Greek Church without noticing a picture representing his achievement with the dragon; and, that no mistake might be made, the inscription, *Αγιος Γεωργιος*, is written in the corner. He is likewise held in great respect by the Turks. The latter have an oratory at the western end of the church, the roof of which has fallen in, but the arch of the altar at the eastern extremity remains."—*Robinson's Palestine and Syria*, vol. i., p. 179.

The population of Beyrout is estimated at about 15,000; of whom two-thirds are in communion with the Greek, Maronite, or Latin Churches, the large majority belonging to the Greek Church; there are about 200 Jews, and the remainder are Mohammedans. A curious custom, peculiar to the people of this district, and very general among them, is that of carrying in the hand a string of beads, with which the fingers are continually playing. On entering one of the Greek churches, I observed two priests standing on opposite sides of the choir, each reading aloud prayers for a person long since dead, the one in Arabic, and the other in ancient Greek. The Church services are allowed, throughout Syria, to be conducted in both languages, the Arabic being vernacular to the people, who do not generally understand Greek.

THE JESUITS IN SYRIA.

Syria and Palestine are the regions of the East where the Bishops of Rome, soon after the conversion of Constantine, systematically commenced, and have ever since continued, the most strenuous exertions for the establishment of their authority, especially through the agency of the Jesuits; they have laboured for the accomplishment of this ambitious end, either by founding institutions under the direction of their own missionaries, or by endeavouring to obtain from the various Christian Churches already in existence an acknowledgment of their supremacy. The Roman Catholics have, accordingly, long had churches and monasteries in Beyrout and the surrounding districts of the Lebanon. There are at Beyrout a Capuchin Convent, a large Female School, conducted by Sisters of Charity, and a large College, founded by Jesuits from France. We went to see the last, and were very courteously received, as is invariably the custom of the Jesuits when strangers visit their Institutions. A class of about thirty boys, between the ages of eight and sixteen, was examined in our presence in French, which is the language chiefly

spoken in their schools throughout the East, other languages holding only a secondary place in the course of instruction. The pupils repeated fluently enough some scraps of poetry and prose, and answered a few questions in geography. It was evident, however, that the method of instruction pursued consisted chiefly in the mere mechanical exercise of the memory, instead of the pupils being taught to think and reason for themselves. The art of thinking and reasoning is a branch of education which the Jesuits have ever tacitly, if not overtly, condemned as being, above all things, most dangerous; and one of their great objects in striving so earnestly to obtain the direction of public education, has been to banish from the schools this most dreaded exercise of the reasoning faculties, in order to train up the masses of the people as UNTHINKING, SUBMISSIVE MACHINES. Persons so educated have neither a *conscience* of their own, nor the feeling of *personal responsibility*. Their mental energies are paralyzed, and being left a prey to the impulses of the lower animal propensities, unrestrained either by reason or principle, they easily become sensual and demoralized.

It is true that the Jesuits take care always to push forward in their studies any pupils gifted with superior natural talent who may happen to be under their instruction, for the purpose of maintaining the reputation of their Order for eminence as the directors of education. They have also generally managed to enlist some of their most able pupils into their body, and it is by this means that the Order has been enabled to boast of having produced a considerable number of men eminently distinguished in many departments of learning. It is, nevertheless, one great fundamental principle of their secret policy to retain the masses of the people in a state of MENTAL CHILDHOOD; they deceive the public with comprehensive programmes of courses of study, which are seldom fully carried out. Another feature of their deep and wicked designs has been to train up the higher classes as

frivolous and thoughtless beings, who shall have no greater ambition than to be amused with a few light accomplishments; this is abundantly proved by the idle and dissipated habits of society existing among the educated ranks in Italy and Spain, and wherever Jesuit influence has prevailed. They have been particularly noted for adopting this course whenever the education of the heirs of ruling sovereigns has been intrusted to their care, a fact fully established by the history of some of the crowned heads of Spain, Naples, Portugal, and France. This Machiavelian policy, *of exalting themselves by degrading their fellow-men*, has been the chief secret of their wonderful success in the attainment of influence and power.* It is, therefore, an

* Our observation of the Roman Catholic schools throughout our tour fully confirmed the truth of these remarks.

"To compass their object," says a well-informed writer, "the Jesuits practically reason as follows:—The salvation of all men contributes to the greater glory of God, but salvation is unattainable without the pale of the Catholic Church; therefore, if we seek the greater glory of God, we must seek to bring all men into the Catholic Church.

"All means are indifferent which conduce to such a result. Hence, as ignorance is one means of preserving or increasing Catholicism among the people, it becomes a duty to foster and maintain such ignorance, and a sincere Jesuit sees in the progress of the sciences the downfall of religion. But ignorance must not be openly encouraged, so that the people should perceive such a design; it must therefore be promoted under the name of science. And their affiliated members seek to monopolize the office of instruction, that they may involve the sciences in inextricable confusion, and occupy the intellect in vain questions, instead of sound learning. Any youth, if not affiliated, educated under them, is persecuted with all their omnipotence as a heretic or a liberal, according to the head under which the country where he dwells is arranged in the Index. For the same end, superstition has to be conjoined to ignorance. Superstition is evil in itself—but *the end sanctifies the means*; hence all modern superstitions trace their origin to the Jesuits; and as there are men who will admit nothing in religion without the sanction of antiquity, they resort to fraud and lying to demonstrate that their inventions of three

object of some interest and importance to ascertain the extent of the spiritual dominion acquired by the Papacy in the East, through the agency chiefly of the Jesuits, and to notice the artful intrigues by means of which it has succeeded in establishing so widely its baneful influence. We shall be much assisted in our present and future remarks on this important subject by the interesting Reports of the American Missionaries, who have been enabled, by their long residence in the East, to collect more accurate information respecting these ancient Churches than had hitherto been obtained. Some extracts will also be taken from the Reports of the Roman Catholic Society for the Propagation of the Faith, and from the valuable Lectures of the Rev. Dr. Wilson, Missionary of the Free Church of Scotland, on the Oriental Churches.

The following is the Report of the present state of the Romish Delegation of Mount Lebanon, made by the

days' standing have come down from the primitive ages of the Church. Men of learning and sincerity may unveil the imposture, but the Jesuits declare them to be heretics, Jansenists, or Infidels, and persecute them as such.

"In Rome, the Jesuits act openly and fearlessly. The whole city is in their hands. As regards education, they have the great Roman College, where more than a thousand youths are under their instruction. They have the German College, where more than a hundred young Germans, Prussians, Hungarians, Bavarians, and Swiss are brought up to be the clergy and bishops of Germany. They have the Irish and Scotch Colleges for the education of natives of those kingdoms, destined to act as priests or bishops. The English College is only directed by affiliated members of the Order. They have the College of the Propaganda, where they educate more than 300 young men from all the countries in the world, whither they send them back affiliated to the Company. They have a College for the nobles, where almost all the young Roman aristocracy are brought up in the principles of Jesuitism, so that a Roman education is almost necessarily a Jesuit education. As for female instruction, it is committed to the well-known female Jesuits, Sisters of the Sacred Heart, or of the Good Shepherd."—*Popery and Jesuitism at Rome in the Nineteenth Century*, by L. Desanctis, D.D., 1852.

American Missionaries. It is necessary to notice, that the name of Jesuit being more hated and dreaded in the East than even in the West, the Jesuits at Alexandria, Aleppo, Damascus, and other places, have assumed the name of LAZARISTS, or Brethren of the Company of Paul of Vincent.

“ In this part of Syria, there are four Capuchin convents; namely, one at Beirut, with seven or eight monks, one at Solima with two or three, one at Ghazir, now empty, and one at 'Abeih, with one monk. They never preach in Arabic, and indeed are ignorant of the language. Nor do they hardly ever have anything to do with schools. A little school, with some twenty children at 'Abeih, opened since our Mission was established there, is a solitary exception. They are proverbial for their inactivity and quietness; and usually live a sort of hermit's life, hardly having to do with anything outside of their convents. All they usually attempt for the natives is to confess such as come to them, and say mass for them. Their income is from their Order, and from contributions in the country.

“ A single convent at 'Aintura belongs to the Lazarists. In it are three or four monks, who keep a boarding-school of considerable value. In this are usually some thirty or forty scholars, all boarders. The Shehab and Khazin families have each the right to send to it two scholars to be gratuitously educated, their expenses being paid by assistance from France. The rest pay from twelve hundred to twenty-four hundred piastres a-year for board and tuition; furnishing themselves with clothing, and buying their books of the establishment. The branches taught are Italian, French, Turkish, Arabic grammar, and a little of astronomy and mathematics. No regard is had to the religion of those who enter, but when there, they are obliged to receive the religious instruction that is given, and attend the daily worship of the convent. The Lazarists have nothing to do with Arabic preaching, and confine their labours to their school.

“ Of old the Jesuits had establishments at Solima, Bakfeiyah, 'Aintura, and Zgharta, which had passed into other hands, or become deserted, until about 1836, when the Order made its appearance again in these parts. The number of members which have arrived is still small, not exceeding eight or nine. But they have given indications of having an abundance of means at command, and large plans in prospect. At Beirut they some time ago bought property for one hundred thousand piastres, built a chapel, erected a bell, and were going on with extensive improvements. But the attention of the Turkish Government was directed to them soon after its restoration to

Syria, and they were ordered to stop. It turned out that, as a Society, they have no European protection, therein differing from all the other European monastic establishments in the land, which are by treaty under French protection. And as no consul interposed in their behalf, they were obliged to discontinue their building, and take down their bell. But, with the exception of the bell, they retained the ground they had gained. A school they had opened was continued, and worship in their chapel was not interrupted. The latter is attended by large numbers, chiefly Maronites. The school has upwards of a hundred scholars, who come from all sects, even the Druses and Moslems. It is only a day-school, and most of the scholars merely learn to read and write. There are, however, classes in Arabic grammar, Italian, and French. Three native teachers are employed, and instruction is gratuitous. The Jesuits themselves conduct the daily worship of the chapel—which all the Christian pupils are required to attend,—give instructions in religion and morals, and study themselves the Arabic language. They have also bought an Emir's palace at Ghazir, for 165,000 piastres, which they are fitting up for an extensive boarding-school. In the meantime, they have established there an extensive day-school, which contains from thirty to thirty-five scholars. In it are taught Arabic, reading and writing, and a little Italian. In the convent at Solima, now in the hands of the Capuchins, they have another common day-school of about the same size. They have a small school at their establishment at Bakfeiyah. At Muallat Zahleh, they have also made a lodgment; and they were attempting to erect an establishment in Zaleh, but some misunderstanding occurred between them and the inhabitants, and the latter obliged them to retire. But at Beirut and Mount Lebanon, it is not known that they have formed any establishments; and their revival in this vicinity is generally understood to be for the purpose of raising up an influence antagonistic to the encroachments of Protestantism. But for fear of these, the Maronite Patriarch, it is believed, would not tolerate them, as he is known to dislike them. They have the reputation here, as everywhere, of being the best defenders and propagators of the Romish faith, and of meddling in politics as well as religion. Report characterizes them as learned, wise, well-conducted, self-denying, mild, and winning. They are looked upon as having a sort of charm, by which they are able to gain the good-will and confidence of all with whom they have to do. In fact, however, they seem not to have been so very successful in these their late attempts at education. We hear many complaints among the Papists themselves, that their scholars do not learn; and there is an opinion forming, that their schools are not worth much.”—(*Missionary Herald*, Oct., 1845.)

THE MARONITE CHURCH.

The persevering efforts of the Church of Rome to accomplish the subjection and incorporation of the Oriental Churches have been attended with various measures of success; with the Greek and Armenian communities it has only been partial; there is a Greek Catholic bishop, and only one church at Beyrout; but their triumph has been complete with the ancient and powerful tribe of the Maronites, whose unanimous submission to the authority of the Pope they obtained several centuries ago. Romanists greatly boast of this achievement, and describe the excellency of the Maronite Church in most glowing terms of praise, as will be seen by the following extracts from an eulogium pronounced upon it by the Jesuit father Fromage, in 1736 :—

“ ‘Illustrious Maronites, how I love to contemplate the glory and beauty of your Church! I find in it nearly all the traits which distinguished and which characterized the infant Church of Jesus Christ, whilst it existed in the bosom of Judaism and Paganism, by the most surprising of all miracles issuing from the hands of God, its author. I would willingly compare this Church to the mysterious fleece of Gideon, upon which the dew of heaven fell in abundance, whilst all that surrounded it was dried up, devoured by the burning heat. I would willingly compare it to that nation cherished by heaven, which the Lord was pleased to conduct himself, through the deserts, the rocks, the mountains. . . . Nay, more, we may fearlessly assert that they form in the very midst of infidelity, an entire people of true worshippers, who withstand the contagious blast, and the infection of schism and heresy; and it becomes me to say of you, what is said in the sacred text concerning the first of the faithful, you persevere unanimously and constantly in the doctrine of the apostles, ‘*Erant perseverantes in doctrina Apostolorum.*’ ”*

The following is the account of the origin of the Maronites, as given by Dr. Wilson :—

“The Maronites themselves trace their name to a Syrian monk named Maro, a contemporary of Chrysostom, who lived on the banks of the Orontes about the year 400, but more particularly to John Márún, or Maro, their ‘Antiochian Patriarch,’ who flourished about

* “*Lettres Edifiantes et Curieuses,*” tom. i., p. 422.

the year 700, and who is alleged by them to have been in the communion of the Romish Church.* That the Maronites had a Syrian origin, is evinced by their ecclesiastical language, which is the Syriac, and by the locality in which, from time immemorial, they have been found. They are doubtless the descendants of the Christians who remained unconquered and independent, and who took refuge in the mountains of Lebanon and Anti-Lebanon on the invasion and conquest of Syria by the Mohammedan Khalifs in the seventh century. According to Cedrenus, the Maronites or Mardaïtes, opposed to the Melchite Greeks, took possession of Mount Lebanon about the year 677, and from that time proved very troublesome to the Saracens or Arabs by their predatory incursions into the open country below."—(*Lectures on Foreign Churches*, No. ii., p. 7.)

Their origin has been also traced, with much probability, to the large number of Christians who retired among the glens and rocks of the Lebanon, under the influence of the passion for a monastic and solitary life, which prevailed so extensively in the fourth century, and had originated chiefly in Egypt with St. Anthony, whose name the Maronite monks still bear. This is the opinion of Father Dandini, who, in the year 1576, writes to the Pope as follows, respecting their habits:—

"The religious have none of that distinction of order and profession that is met elsewhere, they are all alike. I am persuaded that these monks are the remnants of those ancient hermits which lived separate from mankind, and dwelt in great numbers in the deserts of Syria and Palestine; there are excellent authors who have treated of them, and I believe I have myself good proofs in support of that opinion. * * * They make no express profession of the three vows of poverty, chastity, and obedience. * * * You never hear any scandalous or ill-report of them, though they continually go alone up and down, and stray oftentimes many days together out of their monastery. They have goods and money of their own, and can dispose thereof at their death. * * * They have no spiritual exercise in common for the good of their neighbours, and have no power either to preach or confess, so that they are only for themselves."†

* For the Life of John Maro, see the "*Bibliotheca Orientalis*," of Assemani, tom. i., pp. 496-520.

† Father Jerome Dandini's *Voyage to Mount Libanus*. Pinkerton's *Voyages and Travels*, vol. x., p. 293.

Before their connexion with the Church of Rome, the Maronites were distinguished as being the principal body of Christians who held the *Monothelite* heresy. This heresy originated with an attempt of the Emperor Herodius to reconcile the Monophysites* with the Greek Church, by a device of Paul, the Armenian, and Athanasius, Bishop of Hierapolis; they hoped to effect a compromise between both parties by proposing their assent to the statement, “that in Jesus Christ there was, after the union of the Divine and human natures, only one will and one operation.”† This completely succeeded with the Maronites, but only partially in other districts of the East; and the doctrine was afterwards condemned by two Councils at Rome, and, finally, by the Sixth General Council at Constantinople.

The union of the Maronites with the Church of Rome took place, according to the concurring testimony of several writers, and especially of William of Tyre, the principal historian of the Crusades, in the twelfth century, during the reign of Baldwin the Fourth. It appears that Aymeric, the third Latin Patriarch of Antioch, supported by the Kings of the Crusades, gained over the Maronites, through the influence of their Patriarch and some of their bishops. They, from that time, forsook their *Monothelite* tenets, and embraced the Romish creed; they were between fifty and sixty thousand in number. Their Patriarchs have since received the *pallium* of investiture from Rome, and use a ring, a mitre, and a pastoral staff, which is done by none of the other Oriental prelates; but the Church of Rome, according to her usual custom, made a dishonest compromise of several other important rules of discipline, in order to procure their recognition of the headship of the Pope; so that the connexion is, after all, in several

* They held that there was in Christ only one nature, *Monos*, alone, *Physis*, nature. For a full account of this heresy, see p. 119.

† Hence the name Mono—thelite; *Monos*, alone; *thelema*, will.

respects, more nominal than real. Dr. Wilson, referring to these concessions, states :—

“ To use the words of Cerri, the Secretary of the Propaganda, in his confidential review, presented to Innocent XI., of all the Roman Catholic missions throughout the world, they are ‘ governed by a Patriarch, whom they call “ Patriarch of Antioch ” (with the concurrence of the Pope), though the Patriarch of Antioch is a Greek, who resides at Damascus.’* They have been allowed to maintain most of their own customs and observances, however much at variance with those which Rome is usually content to sanction. They are allowed to preserve their own ecclesiastical language, the Syriac, while Rome has shown her partiality for the Latin rite, by bringing it into use wherever practicable, as in the case of the community to which we shall next have occasion to advert. They dispense the communion in both kinds, dipping the bread in wine before its distribution among the people. Though they now observe the Roman calendar, as far as the time of feasts and fasts is concerned, they recognise local saints which have no place in its commemorations. They have retained the custom of the marriage of their clergy previous to their ordination. Though they profess to be zealous partisans of Rome, it dare not so count upon their attachment as to force upon them all that in ordinary circumstances it thinks desirable. In order to secure its present influence over them, it is subjected to an expense of no small magnitude.”

Notwithstanding these compromises, they have frequently given much trouble to their Romish patrons in the management of their affairs, as is proved by the Papal Bulls of Innocent III., Alexander IV., and Leo X., accusing them of various errors in doctrine and practice.

The different orders of the Maronite Church are Cantor, Lector, Subdeacon, Deacon, Deaconness, Exorcist, Archdeacon, Economist, Presbyter, Parochial or Curate, Periodeute or Visitor, Arch-Presbyter, Rural Bishop, Metropolitan Bishop, and Primate or Patriarch. These orders are highly valued by the people, and their disposal forms

* “ ‘ Cerri’s State of the Rom. Cath. Rel.’ (Steele’s trans.), p. 91. The Pope has now recognised other two ‘ Patriarchs of Antioch,’ the head of the Greek Catholics, and the head of the Syrian Catholics, whom we shall afterwards have occasion to notice ! ”

one of the chief sources of ecclesiastical power and influence. The Maronites have bells outside their churches for congregating the people to worship, a privilege not enjoyed by any other sect of Christians under the Turkish dominion. There are, however, very few Mussulmans residing in the Lebanon, the district being almost exclusively occupied by the Maronites and the semi-Mohammedan, semi-Heathen Druses. The best statistical accounts of the present state of the Maronite community are supplied in the Rev. Dr. Wilson's lecture, and in a letter, which he quotes, from the Rev. William Graham, formerly missionary of the Presbyterian Church of the North of Ireland, at Damascus, to both of which documents I shall now refer, making a few abridgments :—

“ The proper seat of the Maronite community is at present, as it has been for many ages, the mountainous district of Lebanon, from about Tripoli to Tyre. In these parts they form the main portion of the population, except in the more southern parts of this territory, where they are mingled with, or to a certain extent superseded, by the Druses, a sect of mongrel Mohammedans and Heathens, who are not only their rivals, but too often their determined enemies. In the space of country now mentioned, they amount to 150,000 souls. In the district of Rasheiya, in Anti-Lebanon, according to a Government census or estimate which I received in Syria, they number 360, and in the adjoining district of Hashbeiyah, 580 souls. In the valley of B'albek, in Celo-Syria, the amount of their population is reckoned at 350 persons. In the agricultural district of the Haurán, south of Damascus, they are estimated at 7,651 souls. In the páshálik of Aleppo,* and in scattered towns and villages of Syria, in the northern part of the Island of Cyprus and Cairo, and Constantinople, they have certainly not more than a population of 30,000. Altogether, they are to be reckoned at 200,000 souls. The American missionaries, in an interesting document lately published by them, give them as 220,000 persons. Colonel Campbell, the British Consul-General of Egypt, proceeding on Government documentary estimates, reckons

* “ I have not noticed an estimate of the number of the Maronites at Aleppo later than that of Dr. Russell, who reckons them (in 1774) at 3,030 souls.”

the whole number of souls connected with the Papal Churches in Syria, at only 260,000.*

"The Patriarch, who is the head of the Maronite Church, enjoys not only all the powers, immunities, and privileges conferred upon his office by the sacred canons, but rendered according to the use and wont of his own nation. He is elected from among the bishops, who must all be professionally monks, by a majority of their votes, but he receives the robe of investiture from Rome. His summer residence is at the convent of Kanobin, in the romantic defiles of the Kadishah; and his winter residence is at the convent Bkerki, in the Kesrawán, or holy land, of the Maronites. He also visits the convent of Dimáns, which is likewise his property. He is almost deified by the people among whom he lives; and his income is large for the demands which are made upon him, being estimated at about 2,000*l.* per annum. His see extends throughout the whole bounds of the ancient patriarchate of Antioch, over the metropolitan sees of Tyre, Tarsus, Edessa, Apamea, Hierapolis, Bozra, Seleucia, Damascus, Cyprus, Anazarbus, and Amida;† but practically it is much more restricted, much more so in fact than when the Synod of Lebanon was held. His jurisdiction extends over nine metropolitan sees, which are served by individuals elected by the people, and whom he is required to consecrate, when they are chosen in an orderly manner. These sees are those of Aleppo, Damascus, Beirút, Sidon, Eopolis or B'albek, Jebail, Ehden, Tripoli, and Cyprus. The occupants of these sees are styled *Metráns* (metropolitans). The same title is given to the two vicars, or assistants of the Patriarch, one of whom has to do principally with the temporal, and the other with the spiritual affairs of the Church, to the Patriarch's agent at Rome, and to three presidents at the principal monasteries or colleges.‡

"Respecting other matters connected with the Church establishment of the Maronites, the present agent of the Patriarch at the see of Rome, gives us in 1844 the following information:—'The monasteries or Maronite convents, both of monks and nuns, amount to eighty-two. Those for monks, which are sixty-seven in number, contain 1,410 religious. The remaining fifteen contain 330 nuns. All these houses have very rigorous statutes, confirmed by the Holy See. There are, exclusive of convents, 356 churches in the country. They are served by 1,205 priests, under the authority of their bishops and Patriarch. The people also recognise and reverence the ecclesiastical authority,

* "Bowring's Report on Syria," p. 3.

† Ass. Cod. Lit. Eccles. Univ., p. 161.

‡ Nicolas Murad, p. 17.

and discharge with assiduity and piety all the duties of Christianity at the holy season of the Pasch. There are four public seminaries, each of which contains from twenty to twenty-five pupils. They are gratuitously instructed in the Arabic and Syriac languages, philosophy, dogmatic and (moral) theology. Those who study theology must, however, previously engage to embrace the ecclesiastical state, promise obedience to the Patriarch, and devote themselves to the missions of the country. For some years past, the Patriarch has been in the habit of appointing a particular spot, where he collects according to his own desire, and under a superior appointed by him, zealous and instructed priests, who go every year to preach in the different districts. This is called 'The National Mission.*' When the extent of the Maronite population is adverted to, it must be seen that the number of monks and nuns here mentioned is very large proportionally, more so indeed than can perhaps be found in any other portion of the world."

"The number of priests among the Maronites, which the Patriarch's agent states at 1,205, is given at between 700 and 1,000 by the American missionaries.† It will have been observed, that it is much in excess of the number of churches. As it is no objection to the priests that they take a wife, before entering into sacred orders, most of them are married men. They are not permitted, however, to marry at all, should they happen to take priest's orders before marriage, and not permitted to re-marry, when they are bereaved, after being in the priesthood. The literary qualifications required of the clergy are not of the highest character. They must be able to read Arabic, the vernacular tongue of the people among whom they officiate, and in which the Gospels and Epistles are partly read in the churches in Syria. It is worthy of notice, that they are elected to office by the people of their parishes, who, notwithstanding their professed subjection to ecclesiastical dignitaries of the various grades which we have already mentioned, and even to the great Pope himself, have, by the right of call and nomination which they hold and exercise, retained more of their inherent liberty, in these most important matters, than the majority of the Christian Protestant bodies of Europe. The priests are ordained by the diocesan bishops or the Patriarch, under whose superintendence they labour. Their duties are similar to those of Roman priests in general, with the addition, to a great extent, of those of civil judgment and arbitration among the people of their

* "Notice Historique," pp. 18, 19.

† "Miss. Herald," Sept., 1845.

charge. It is no part of their business as priests to preach to the people, though, as I noticed when among them, they occasionally add a few remarks to the lessons which they read. Most of them are quite incapable of composing a sermon. The churches in which they officiate are in general little to be distinguished from those of the better class of residences belonging to the higher classes of the inhabitants of Lebanon. They have all bells attached to them, which are tolerably distinct intimations of their comparative independence of the oppression of the Turks, to whose ears nothing is more abhorrent than the public call to Christian worship. Those into which I entered were destitute of seats. The images of the Saviour and the Virgin which they contained were very rude and of small dimensions; and in some instances coarse pictures appeared to be occupying their place. One church at Jebeil or Biblus, described particularly by Maundrell, appeared to be very ancient. The priests have parsonage-houses of their own; but the produce of their glebes is applied by the churchwardens to defray the ordinary expenses of the churches. Their pay, which is derived from the portions of produce offered to them by the people, and by fees from baptisms, masses, marriages, and funerals, is, though small, according to our reckonings, quite sufficient for their comfortable living.* Unmarried priests generally have no parishes, owing to the unwillingness of the Maronites to allow their women to approach them in the confessional. They are superiors of convents, or employed, under their superiors, in the discharge of special duty.

“The Patriarch’s agent alludes to the preachers of the Maronites who are connected with the national Mission. The American missionaries mention the names of eight individuals who are at present distinguished for their services in this department. ‘These,’ they say, ‘have authority to preach wherever they may be. Besides them very few others are known as preachers. . . . Preaching is considered by the Maronites to have been one of the peculiar offices of our Saviour, and a preacher is very highly respected. No one is allowed to undertake this duty without a written permission from the Patriarch, or the bishop of the diocese. Occasionally permission is given to laymen to officiate as preachers. The head-quarters of the National College of Preachers it is intended should be at A’intúra, formerly belonging to the Jesuit missionaries. For the Institution the Patriarch has already secured certain endowments. ‘Besides the Maronite preachers,’ say the American missionaries, ‘certain Latin monks of the Jesuit,

* “The American missionaries say, ‘Their income altogether ordinarily amounts to not more than 2,000 piastres, but is sometimes as high as 9,000.’”—*Missionary Herald*, Sept., 1845.

Capuchin, and Franciscan orders, also undertake the office of preaching in the convents, and sometimes in the neighbouring churches, as missionaries of the Pope; but in consequence of their limited command of the language (the Arabic) they are imperfectly understood. The people consequently do not respect them, and sometimes treat them with derision." *

The extract from the letter of the Rev. William Graham contains some striking and interesting details respecting the present social condition and temporal resources of the inhabitants of the celebrated districts of the Lebanon :—

" In Lebanon the conventual system is in the most vigorous operation. In most other countries these institutions have been on the decline since the era of the Reformation; but on the goodly mountain fanaticism and superstition, like the power of its vegetation, have been increasing and multiplying with startling luxuriance. The waters, the trees, and the fertility of Lebanon are well known. Filled with villages and teeming with population, these charming valleys and sunny terraces, where the choicest fruits of the earth reach their highest perfection, have in every age formed a refuge for Christianity against its ruthless and relentless persecutors. The Moslems have never possessed it. Its deep passes, easily defended, and its stout hardy mountaineers, have presented formidable barriers to the progress of the Crescent; and, at this moment, were the Druses and Christians united, they might proclaim their independence, and successfully bid defiance to the Moslem world. But the abundance and variety of nature's gifts are the very conditions in which alienated human nature finds the fittest opportunity for the development of its evil! Division perverts their councils, and fanaticism stains their conduct, and the heathenish Druse and the superstitious Maronite are hardly distinguishable from each other in the moralities and charities of life. In the extensive district of Kasrawán a Protestant would not be allowed to settle; and, if he could be permitted to pass through it with insult or injury, he might be very thankful. This is the result of the Monastic Institutions, for the peasants are a quiet, tranquil, and industrious race. The whole mountain is filled with convents. Their numbers I do not know; but it must be prodigious. Some of them, like that of the Deir el Kalla, are very rich, possess the choicest old wines of the country, and the reputation of indulging in the unnatural enormities which brought destruction on the cities of the plain. Many of the monks are totally ignorant, and can neither read nor

* "Miss. Herald," Sept., 1845, p. 318.

write. In such circumstances it may easily be imagined how incompetent their motives, hopes, and fears, must be to control, not the vices of our nature only, but its very principles also! Apostolic morality is not sufficient. They aim at the supposed angelic excellency of the celibate, and they fall into pollutions below the level of the brutes.”—*Dr. Wilson’s Lectures on Foreign Churches*, p. 29.

Some account has been already given in the letter of Father Dandini, of the simple, primitive, and rude habits of life, and large amount of freedom of the ancient Maronite monks, before their connexion with the Church of Rome. The following details of the present state of their monasteries and nunneries, supplied by the American Missionaries, will show the great changes introduced by the Pope; they afford, also, a curious insight into the habits of a monastic life, and into the despotic nature of the regulations by which these communities are governed, a knowledge of which may not be without profit in the present times, when such efforts are being made to extend these anti-social and demoralizing institutions in our own country.

“The Maronite convents are of two kinds, regular and irregular. The regular convents are of three orders, called the Country, Lebanon, and Aleppine Orders, of which the first is the most, and the last the least, numerous. . . . Each convent has its own Superior, and each order its Superior-General. The Superior-General is assisted by four managers. . . . His authority is independent of the Patriarch, except by appeal; and the income of the office of the Superior-General of the Country Order, consisting of some 800 piastres weekly for masses, 130,000 piastres annually from glebes, and half of the contributions to the convent of Khazeiya, is greater than that of the patriarchal see. Each Superior-General holds over his order the rank of a bishop over his diocese. He carries high masses, but has not the power of ordaining priests. This is usually done by the bishop in whose diocese the candidate is living. The diocesan bishops have also some other rights over the convents, though very few. Most of the affairs of the convents are under the absolute control of the Superior-General, who has a prison of his own in which to imprison culprits. He is chosen by ballot in a Convocation held every three years. The members of this Convocation are the Superior-General, the managers, the superiors of convents, and those who have formerly held some one of these offices. The other monks, though they may be in the priesthood,

have no voice in the matter. No rule prevents the re-election of the same Superior-General, as often as the vote of the Convocation may fall upon him. The same triennial Convocation elects also the managers and the superiors of all the convents. . . . The monks take the vow of chastity, poverty, and obedience; but not until they have passed a term of trial, which, with the Country and Aleppine Orders, is two years, and with the Lebanon Order one year. Up to that time they do not put on the cowl, and can go back to the world and marry. No entrance-fee is demanded, and most who enter are in straitened circumstances. Poverty or indolence moves them to take the step, under the cover of seeking Christian perfection. Their dress is a coarse woollen garment, dyed black, with a cowl and a leathern girdle. Silk they are forbidden to put on, nor may any one carry in his purse more than ten piastres. If at death any one is found to have more than that sum about him, he is denied Christian burial. Meat they are never allowed to taste, nor may they smoke tobacco. For the former they substitute fish, and for the latter snuff. Their employment is agriculture and the mechanical arts. Some plough and reap, some weave, some make shoes, &c., and they are generally kept hard at work. With the exception of the two schools, hereafter to be mentioned, hardly any measures are taken to improve their education. They are generally left in profound ignorance, and are the most stupid class in the community. Hardly one in seven, it is supposed, can read at all. The benefit of the convents to the community at large is extremely small. Among them all there may be a dozen schools, of the most common kind, for the children of the people. They are generally the centre and source of ignorance, superstition, and intrigue. One of the most obnoxious of their habits is that of shameless begging. Every year swarms of them go forth in all directions on this errand, and so importunate are they, that they seldom enter a house without taking away something; in this resembling the gypsies, though they are generally better off than those from whom they beg. The return made to those who contribute to the convents is, that on Saturday all the priests offer their masses for the souls of those who have aided their convents by contribution or labour. At present there is a schism in the Country Order. All the monks north of Ibrahim River, are in rebellion against their Superior-General. The movement commenced a year or two ago. They have driven away all the superiors and monks who belong to the farther south, have armed themselves, and taken possession of their convents. The Patriarch's interference to support the authority of the Superior-General, has only turned their wrath against him. The governing Emir has more than once sent soldiers to reduce them to obedience, but accomplished nothing. The

Pope has been appealed to, and his orders have produced no effect. Their position of hostility they still maintain, and are encouraged in it by their countrymen inhabiting the districts in which the convents are situated. Some Maronites, who are longing for a more complete downfall of the Patriarch's power, almost expect that the affair will end in an extensive secession from the Church. The irregular convents, or, as they are called, the convents of devotees, are independent of the three orders above described, and of each other. They are founded by particular families, with special conditions, one of which is that the superior in each convent shall be of the family order of the founder. Each one has its own superior and laws, independent of every other, and the superior retains his office during life. These convents are in all respects under the superintendence of the bishop of the diocese in which they are situated. He inspects their accounts, and presides over them. What has been said of convents for men applies in general to nunneries. They are also regular and irregular. The regular are divided among the same three orders, and subject to the Superiors-General. They must be in all cases at least forty cubits distant from any convent for men. An entrance-fee is demanded of every candidate for admission, varying from 500 to 10,000 piastres, according to her ability and the necessities of the establishment. The nuns, like the monks, take the vow of chastity, poverty, and obedience. They are all taught to read, at least Syriac, in order to be able to assist in worship at their chapels. In this they take a public part, especially in chanting. Schools for children, or young persons, they have none. Their work is sewing and embroidery; chiefly embroidery of a species of charm, called garments of the Virgin, which they make for sale. Their costume is a dress of cotton cloth, dyed black. The devotee nunneries are like the similar establishments for males; except that the superiors of them are frequently changed. The nunnery at *Aintura*, though occupied by native females, is subject to European rules, and has its support from abroad. The employment of its inmates does not differ from that of the others. The income of all the convents and nunneries of the sect is supposed to amount to 6,000,000 or 7,000,000 piastres. Of this, about 1,000,000 are from masses, contributions, and vows; the rest from lands, houses, mills, and the like. The old Emir Beshir is said to have given the monks or the Patriarch 600,000 piastres annually for masses for the whole family of the Shehabs. The landed property of the convents is immense, and until the late civil war was rapidly increasing. Formerly it was exempt from taxation, but the present Government has assessed it at the same rate as all other real estates."—*Dr. Wilson's Lectures*, p. 26.

I shall conclude this report of the Maronites with the brief statement of their present higher seminaries of education, given by the Rev. Dr. Wilson, from information chiefly collected from the Reports of the American Missionaries.—(*Lectures on Foreign Churches*, p. 34.)

“Of Colleges, or High Schools, they have eight: three *general*; those of A'in Warkah and Rumiah, in the Kasrawán, and Már A'bd Harhareiyah, in the Fatúh, which receive pupils from all parts of the country, and from all sects of Christians. Three *diocesan*; those of Mar Yohánná Máron, of the see of Jebeil, Mishmúshah, near Jazzín, of the see of Sidon, and of Karnet Shehwán, in the Katí'a, of the see of Cyprus: and two *monastic*; those of Bír Suneih and Kenfán. The Maronites may send six scholars also to the Propaganda at Rome. Attendance at these Colleges, on the part of candidates for the priesthood is not compulsory; and but few persons, comparatively, avail themselves of their advantages. Some of their pupils are the friends and relatives of the Sheiks, and wish to remain laymen. The branches taught in the higher Colleges, according to the American missionaries, are Syriac, Arabic grammar, logic, moral theology, and preaching; and in A'in Warkah there have been introduced, Latin, Italian, rhetoric, physics, and philosophy. Doctrinal theology was once taught for a time, but being found to lead the scholars into reasoning that inclined them to Protestantism, it was abandoned. . . . The number already graduated amounts to 105. . . . It should be remarked, that among these graduates, and especially among those of A'in Warkah, there are some of enlightened and liberal minds, who have more or less inclination for Evangelical truth. One of our most valued native helpers, who is also an esteemed brother in our little Church, spent eight years in A'in Warkah. Asa'ad esh Shidiak was a scholar of the same academy; and the missionaries state, that it was his vow of obedience to the Patriarch which enabled this spiritual tyrant to seize, persecute, and finally to secure his destruction.”

With respect to the primary schools for the poor, there is generally one in every considerable village, some taught by the priest, and others by lay instructors. The schools are held either within or near the church, in places not provided with regular school-rooms. They learn to read Arabic and Syriac, but have a very scanty supply of books, consisting chiefly of Scripture extracts and prayers. Some of these books are printed at the

Convent of Kazheiyah, the only press belonging to the Maronites, and many of them are printed at Rome. The education of the people is thus of a very low description, according to the usual dark, deteriorating, and selfish policy of the Church of Rome.

SECTION X.

Voyage to Jaffa—Mount Lebanon—Sidon—Sarepta—Ancient Phœnicia—Ancient Tyre—Its destruction—Modern Tyre—Solomon's Cisterns—Sepulchre of Hiram, Monte Bianco, and Achrib—Acre—The River Belus—The River Kishon—Khaifa—Mount Carmel—Athlete, Tortura, Zokra—Cæsarea—Appollonia and Antipatris—Country of the Philistines—Ashdod—Askelon—Gaza—Dair, Gath—El-Arish, or Rhinoculura—Recent discoveries at Nineveh of Inscriptions referring to Syria.

THERE being no towns of any importance, in point of population, between Beyrout and Jaffa, we decided upon proceeding by the steamer, in order to save time, especially as the vessel keeps sufficiently near the coast to obtain a sight of the most interesting places.

MOUNT LEBANON.—The object which chiefly attracts attention on leaving Beyrout is that “goodly mountain, and Lebanon,” reaching up to the clouds in tranquil majesty. The Lebanon forms the chief and highest part of the great range of mountains which extends along the coast of Syria for 250 miles, from Antioch to Mount Carmel. It commences on a line with Tripoli, and stretches for about 120 miles to Carmel. The immense peaks and craggy ridges of the Alps, with their infinitely varied shapes, partially mantled with eternal snows, may, perhaps, at first sight appear more grand and imposing than Lebanon; but the feature which invests the whole range of the Lebanon with peculiar interest, by adding beauty to its grandeur, is the luxuriant vegetation with which its sides

are clothed to an extraordinary elevation. Being cultivated in a wonderful manner by the help of terraces, there are villages and fertile gardens on eminences nearly 6,000 feet high, and peaks covered with pines and oaks at a height of 8,000 feet above the sea.

Sannin, the loftiest of the peaks, towers majestically over the whole range, to a height of 10,000 feet; and when the lofty brow of the mountain is tinted by the rays of the setting sun with the rich hues of purple and rose peculiar to a southern atmosphere, changing like the colours of a chameleon with the shifting combinations of light and shade, it does not appear surprising that Solomon should have considered its calm and majestic beauty a fit emblem of the "Beloved," the Great Head of the Church, when he said, "His countenance is as Lebanon." *

The snow remains all the year in some of its highest crevices, and is abundantly used, as both a great luxury and source of health during the extreme heat of summer, for cooling wine and other refreshing beverages; this explains the prophet's saying, "Will a man leave the snow of Lebanon?" † Not far from Sannin, and at a height of 6,000 feet, are found, as a memorial of "the glory of Lebanon," ‡ the ancient cedars, about twelve in number, and some of them above thirty feet in circumference. The foliage of their wide-spreading branches forms a delightful shade. There are some smaller cedars around them, and a few are found in other parts of the mountains. This group of cedars is held sacred by the Greek Church on account of a belief that they were standing when the Temple of Jerusalem was built;—they are greatly gnarled, and the whole grove, with the younger cedars and some pines surrounding them, occupies between three and four acres. Two other groves were discovered by Seetzan, in 1805. The peculiar fragrance of cedar-wood, especially when burnt, and the pure whiteness of the

* Song, v. 15.

† Jer. xviii. 14.

‡ Isa. xxxv. 2.

snow near which it grows, are probably referred to in the name of Lebanon, which signifies both "white" and "incense." The lower ridges of the mountain are studded with innumerable villages, surrounded by a rich cultivation. In ancient times most of these heights were covered with thick forests of pines and cedars, to which the prophet alludes in the words, "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering."* Splendid must have been, in those ages, the prospect of Lebanon, when Isaiah referred to it as an image of Gospel blessing and Gospel glory,—“The desert shall rejoice and blossom as the rose; the glory of Lebanon shall be given unto it;”† and when Moses, also, eagerly prayed, “O Lord God, I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.”‡ Some further account of the population and scenery of these interesting regions, with the reasons of the change in their aspect, will be given in the description of our visit to the Lebanon and Anti-Lebanon.

The long and narrow range of country lying between the Lebanon, the mountains of Palestine, and the coast of Syria, is associated with historical recollections of the deepest interest, having been the seat, in ancient times, of populous and powerful kingdoms, and the scene, also, of some of the most wonderful manifestations of the Divine power and justice recorded in sacred history. Although these celebrated regions are now thinly inhabited and poorly cultivated, their resources remain but little impaired, and there is a “sure word of promise” that they shall again be restored to their former prosperity. The means of promoting their regeneration being the great object of our mission, some of the most interesting localities will be noticed, with the assistance of information obtained from good sources.

* Isa. xl. 16.

† Isa. xxxv. 1, 2.

‡ Deut. iii. 24, 25.

SIDON.—Between Beirut and Sidon there is a khan (or house of rest), on the shore called NABY YOUNES (the Prophet Jonas), which is reported by a Mohammedan tradition to be the place where JONAH, who had sailed from Jaffa, was cast ashore by the whale. The first town after Beirut is Isalda, ancient SIDON, once the capital of Phœnicia, and its most ancient city; it is mentioned in the poems of Homer, while Tyre is not. Sidon stands upon an eminence which projects considerably into the sea, and is inclosed by a fortified wall on the eastern side. There is an old fortress upon a rock in the harbour, connected with the town by a bridge, believed to have been built in the times of the crusades. There are richly cultivated gardens and fine trees between the town and the mountains, beyond which several ridges of the Lebanon are seen rising one above another. One of the many rivers fed by the snows of Lebanon flows into the harbour on the north. The site of "Great Sidon" is splendid, though she is fallen from her ancient glory. In the time of Joshua, Sidon, which is considered one of the most ancient cities in the world, was governed by kings; * it was allotted to the tribe of Asher, who never, however, got possession of it,† but dwelt among the Canaanites. Its inhabitants assisted Solomon in his preparation for building the Temple, "there being none who were skilled how to hew timber like the Sidonians."‡ They were also the inventors of crystal glass, and great shipwrights.

Though the mother city of Tyre, Sidon was speedily eclipsed by its fame and power. It has, however, survived its rival, and is still a place of considerable trade, although very insignificant when compared with its former wealth. The old city extended to the east along the coast. The population of the present town is 5,000, of whom more than half are Christians, nearly all of the Greek Catholic Church; there are 500 Jews, and the remainder are Moslems. They are principally engaged in the silk trade and that of dyeing. The surrounding country is particularly favourable to the growth of the white mulberry, a circumstance which has contributed mainly to their riches.

On an eminence at the south side of the site stand the ruins of a fine old castle, built during the crusades, by St. Louis (the Ninth) of France. The harbour is choked with sand, and with the shafts of ancient columns sunk purposely in boats by *Fakr-ed-Din*, a celebrated Emir of the Druses, in the sixteenth century, in order to prevent it from affording shelter to the Turkish galleys.

The former magnificence of Sidon is truly departed, and "God has executed judgments in her," as a punishment for the great wicked-

* Josh. xi. 8.

† Judg. i. 31, 32.

‡ 1 Kings v. 6.

ness and ungodliness of her wealthy merchants, so specially noticed by our Saviour, when He declared, "It shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you." Repeatedly have the people been "judged in the midst of her by the sword on every side." * "All the kings of Sidon" have been made to drink the cup of God's fiery wrath.† Her eminent merchants, stirring population, and the crowded fleets of her harbour, have long since disappeared. "Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, neither bring forth children, neither do I nourish up young men, nor bring up virgins." ‡

SAREPTA.—Between Tsaida and Tyre is seen the village of Sarefend, the ancient Zaraphuth, or *Sarepta*, upon a height, a mile from the shore, towards which it formerly extended, as is shown by numerous ruins. It was here Elijah came, during the great famine, from the brook Cherith, by the command of God, and dwelt with the widow woman, blessing her barrel of meal, "that it did not waste," and her cruse of oil, "that it did not fail," and subsequently raising up her child from the dead by prayer.§ The Mohammedans have built a mosque on the supposed site of her house, in which a lamp is always kept burning, and miraculous cures are believed to be wrought upon the sick who visit the mosque for prayer. The surrounding plains, which may be called "the borders of Tyre and Sidon,"|| are very fertile; and it was in this direction our Saviour was coming from Galilee, when, in answer to the "great faith" of the Syro-Phœnician woman, he cast the devil out of her daughter.

ANCIENT PHŒNICIA.—Sidon and Tyre were the two most celebrated cities of ancient Phœnicia, which, after its union by conquest with the kingdom of Syria, was called Syro-Phœnicia. The country known to the Greeks as Phœnice extended for about 150 miles along the coast of Syria, from the river *Eleutherus*, now called *Nahr-el-Djebir*, or Great River, half-way between Beyrout and Tripoli, to the river Kishon, at the foot of Mount Carmel. The mean breadth of the territory was about thirty miles. The Phœnicians, according to Herodotus, were descended from the Edomites, who were the first who attempted to pass the sea in ships. They differed from the slothful Syrians, the rude Canaanites, and yet more ferocious Philistines; and while their neighbours were engaged in continual wars among themselves, they cultivated the arts of peace, and became distinguished for their skill in navigation and success in commerce. The palm-tree, the signal of victory among other nations, was painted on their ships and stamped on their coins as the emblem of peace.

* Ezek. xxviii. 23.

† Jer. xxv. 22.

‡ Isa. xxiii. 4.

§ 1 Kings xvii. 14, 23.

|| Mark vii. 24.

The territory of Tyre and Sidon was allotted as the portion of the tribe of Asher; who never, however, succeeded in expelling the original inhabitants, to whom they became tributaries; and the cruel treatment the Israelites experienced from the proud Syrians is stated as one of the causes of God's anger against them.

ANCIENT TYRE.—A long lone promontory stretching into the sea, the eastern part of which is occupied by a small fishing town, or village, is the next object noticed beyond Sarepta; this is all that remains of the "strong city Tyre," mentioned as a place of importance by Joshua, 1444 years B.C.* Tyre, once the emporium of the world, was founded by a colony of Sidonians; hence she is called the daughter of Sidon, and was built after the conquest of that city by the Philistines of Askelon, 240 years at least before the erection of Solomon's Temple. The peninsula already mentioned was formerly an island, about a mile long, half a mile broad, and distant half a mile from the coast, to which it became united in the fourth century, B.C., when Alexander the Great filled up the channel by means of an artificial mole, in order to obtain possession of the town. About two centuries previous to this there existed two distinct cities; one on the main land, called *Palæ-Tyrus*, or old Tyre; and the other, called insular Tyre, which, by some, is considered the most ancient. The city on the main land was of vast dimensions and great magnificence, according to the glowing descriptions given of it by Ezekiel and Pliny. It is not improbable it may have reached as far as the bold lofty promontory of white limestone, about eight miles to the south, called *Album Promontorium*, or *Cape Blanco*, from whence it may have derived its name, *Tsour*, which means "a rock."

It has also been reasonably conjectured, that the spacious bay between Cape Blanco and the island was the place where, when "all the ships of the sea, with her mariners, were in her to occupy her merchandise," they found an anchorage. The town on the island most probably served at first as the harbour of the great city, being connected with it by aqueducts still in existence.

Some idea of the wealth and splendour of ancient Tyre may be formed by the following quotations from Ezekiel:—

"Thy builders have perfected thy beauty. They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory. Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee." †

* Josh. xix. 29.

† Ezek. xxvii.

The vast power of "Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth," and the great influence she exercised upon other countries, are equally striking; for she sent out numerous colonies, extending the benefits of civilization to the most remote parts of the known globe, amongst which were Carthage and Cadiz, besides several settlements on the coast of Arabia and in the Indian Ocean.

There existed for a long period *a covenant of brethren* * between the Tyrians and the Israelites; and this close alliance was particularly manifested in the assistance given by Hiram, King of Tyre, to Solomon, in the building of the Temple, for which he was rewarded with handsome presents.† In the course of time, however, the Tyrians joined the other enemies of God's chosen people in insulting them when in misfortune, despoiling them of their property, and cruelly selling them as slaves. For this wickedness, as well as on account of their own pride and unbounded licentiousness, were the following retributive judgments denounced by God's prophets against them:—

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned. . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness. . . Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick. . . Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not a God, though thou set thine heart as the heart of God.‡ . . Because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: I shall be replenished, now she is laid waste.§ . . Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: the children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.|| . . Behold, I will bring upon Tyrus Nebuchadnezzar King of Babylon. . . He shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. . . I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.¶ . . Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant." **

It is deeply interesting to observe that these remarkable prophecies, foretelling so minutely the utter destruction of Tyre, were delivered above a century before their fulfilment, and at a time when the Assyrians were comparatively an inconsiderable people, while the Tyrians had attained the zenith of their power and greatness. Soon after Jeru-

* 2 Sam. v. 11; 1 Kings v. 1, 9. † 1 Kings vii. 40; ix. 11.

‡ Ezek. xxviii. 16, 17, 18, 20. § Ezek. xxvi. 2.

|| Joel iii. 5, 6. ¶ Ezek. xxvi. 7, 11, 21. ** Amos i. 9.

saalem had been destroyed and the Jews carried into captivity by Nebuchadnezzar, he laid siege to Tyre, B.C. 586; but the siege occupied him thirteen years, and is the longest but one recorded in history. The Assyrian King was so infuriated at this desperate resistance, that he utterly annihilated the proud city, digging up her very foundations. The prophecy was fulfilled to the very letter, for so much uncertainty hangs over the precise site of ancient Tyre, that, while some place it on the shore, and others further inward, it is conjectured by a few to have stood on a rocky eminence to the north-east, called Marshuk. In this way was realized, with marvellous accuracy, the prophet's declaration, "Though thou be sought for, thou shalt never be found again." * To which may be added the question, "Is this your joyous city, whose antiquity is of ancient days? Her own feet shall carry her afar off to sojourn." †

The Tyrians had taken the precaution, both before and during the siege, to remove their wealth to the city on the island, and establish themselves there, after strongly fortifying it. The disappointment and anger of Nebuchadnezzar were not a little increased at finding the old city thus nearly deserted; he was not then able to subdue the new city;—but it was subsequently conquered by him, and received its kings from Babylon, as stated by Josephus, until the termination of the Babylonish monarchy, about forty-eight years later, B.C. 538. After this, by the aid of Persia, the Tyrians recovered something like independence, and acquired considerable wealth and importance, until their final overthrow by Alexander the Great, about B.C. 320.

How wonderfully these events had also been predicted, is shown by the following words of Isaiah, "It shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king," corresponding with the end of the Babylonish monarchy, when Belshazzar was slain by Cyrus;—again, "after the end of seventy years Tyre shall sing as an harlot" ‡—which was, also, literally fulfilled by her temporary restoration. Her final fall, after resisting all the attempts of Alexander to storm her by sea, was effected by his gigantic enterprise of constructing a mole across the channel from the shore. Piles were driven into the sea, and their intervening spaces filled up by immense blocks of stone, and it is believed that materials were also supplied by the ruins of the ancient city, realising the prophecy, "They shall lay thy stones, and thy timber, and thy dust, in the midst of the water; * * * I will also scrape her dust from her, and make her like the top of a rock." § Some parts of the shore, on which the city stood, have literally become bare rocks.

* Ezek. xxvi. 21.

† Isa. xxiii. 7.

‡ Isa. xxiii. 15.

§ Ezek. xxvi. 4—12.

This wonderful mole, now nearly half-a-mile wide, being completed, the devoted city was attacked both by land and sea, and after a close siege of seven months being also set on fire, it surrendered to the Macedonian King: then was brought about the terrible announcement of Zechariah, "And Tyre did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire." *

Tyre recovered some of its commercial importance under the *Seleucidæ*, the successors of Alexander, and, after the Roman conquest, Adrian repaired its fortifications, and gave it the privileges of a Roman colony. It fell into the hands of the Saracens about A.D. 639, was taken by the Crusaders in 1124, after five months' siege, and was surrendered by them to the Mamlouks of Egypt, in 1289. The city was nearly destroyed by the Moslems, to prevent it from any longer harbouring the Christians, who, consequently, emigrated to Acre,—and it has remained in the same state until now,—a scene of ruin and wretchedness.

The modern town or village occupies the eastern part of the peninsula; the houses, which are built of good stone, and many of them new, are thinly scattered, and surrounded with vines, palm-trees, figs, and pomegranates; the remainder of the peninsula, except the mole, is partially cultivated with tobacco; the population is about 3,000, the large majority are Moslems, and there are about a hundred Jews; the bazaars are poor, and scantily supplied. Many parts of the double wall, which surrounded the island, are visible, and still attest the strength of the ancient fortifications. There was only one gate which opened on the isthmus, and this side was protected by a triple wall. The isthmus is so covered with sand, that it does not appear the work of man. There are extensive ruins of the celebrated cathedral of Origen, where Eusebius preached, and which is supposed to have been erected on the site and with the materials of the temple of Jupiter Olympus, or that of Hercules,† which was destroyed by the Emperor Constantine.

The most remarkable and interesting feature, however, of this peninsula is the number of broken columns, capitals, and fragments of ruins that are seen, as they have lain for ages, in every direction, many of them partly buried in the drifting sands, proving how densely it was occupied at one period by the palaces of the Tyrian merchants; there are also many broken columns, standing erect in the sea, half-buried with sand, and it is probable that the sea has encroached upon the

* Zech. ix. 3, 4.

† In the Second Book of Maccabees, the quinquennial games, celebrated at Tyre, in honour of Hercules, are mentioned. (2 Mac. iv. 18—22.)

size of the island. The harbour is to the north, and once received the largest trading vessels; it is a small circular basin, nearly enclosed by a wall now in ruins, and having two towers at the entrance, across which, probably, a chain was drawn;—it is now choked up with sand and broken shafts of columns, and can only admit a few open-decked fishing-boats; there are some bare rocks to the west, on which the fishermen spread their nets. How forcibly do these vestiges remind us of the dread declaration—

“Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. He stretched out his hand over the sea: he shook the kingdoms; the Lord hath given a commandment against the merchant city, to destroy the strongholds thereof. * I will make her like the top of a rock; it shall be a place for spreading of nets, in the midst of the sea.” †

There have been found, by Mr. W. R. Wylde, in holes excavated in the rocks, pots containing shells belonging to the species *murex trunculus*, from which the purple dye used to be extracted; some of these shells are still found in the bay of Acre, though not so abundantly as in former times. There were two kinds, one of a dark blue colour, the other scarlet, and it was by the mixture of a solution of both, the true purple colour was procured. Jacob's blessing upon Asher, ‡ “he shall yield royal dainties,” was thus realized; for, while his rich fields supplied dishes fit for the table of kings, his manufactories furnished the dye of their royal robes.

Tyre is interesting on other accounts. It was there Paul, when journeying to Jerusalem, found faithful disciples, as recorded by Luke, “and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed.” § In the heat of the Dioclesian persecution, believers were found there, who “counted not their lives dear unto them.” It was created an Episcopal see dependant upon the Patriarch of Antioch, but having under it fourteen suffragan bishoprics; and the celebrated William of Tyre was its first Archbishop. Frederick the First, surnamed Barbarossa, was buried there. It was the birthplace and residence of many distinguished persons, and the seat, also, of several ecclesiastical Christian councils.

The remains of Tyre afford the most powerful and impressive ocular testimony to the truth and justice of God that can be produced from the pages of revelation or of profane history; and the highly valuable lessons to be derived from contemplating the contrast between the existing evidences of its former glory and its present desolation, will

* Isa. xxiii. 8, 9, 11.

† Ezek. xxvi. 4, 5.

‡ Genesis xlix. 20.

§ Acts xxi. 5.

justify this notice of its deeply interesting history having been extended rather beyond the limits first proposed.

Having described the foretold downfall of Tyre, it is right to add, that we have the same sure word of prophecy, for believing that brighter days are yet to dawn on this devoted city, and on the beautiful and fertile surrounding country; for we are told in the sacred oracles that a time is coming, "When her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."* The plains and hills of the whole of this district of Syria are exceedingly fertile, although in many parts now covered with weeds and thistles, owing to the want of hands to till the soil; in addition to which, the delightful nature of the climate clearly shows that the withdrawal of the Divine judgments under which the country has been lying for ages, as the punishment of the unbelief of the people, is the only condition required for the restoration of its former prosperity. What an encouragement does this afford to labour for such a blessed consummation, by disseminating among the ignorant and degraded population the knowledge of God's revealed truth, which is invariably accompanied with his richest providential blessings.

The hills in the interior of the country are the most productive in olives of any district of Syria, being covered with vigorous olive trees, even to the height of 1,000 feet. This was the country of the tribe of Asher, on whom the prophetic blessing pronounced by Moses was, "Let him dip his foot in oil. Thy shoes shall be iron and brass, and as thy days, so shall thy strength be."† Much iron and copper exist in the mountains of Phœnice, and the Sidonians were celebrated for their skill in metallurgy, and for the art with which they worked in gold, silver, and brass, as was so abundantly displayed by Hiram, in the Temple of Solomon. Saida may have been so called from its abounding with Saidan, "brass." The great fertility of the plains and valleys in the country of Asher was a striking fulfilment, also, of the blessing of Jacob, "out of Asher his bread shall be fat."‡

SOLOMON'S CISTERNS. — Three or four miles from Tyre there are three remarkable cisterns, of very large dimensions and ancient structure, called *Ras-el-Ayn*, "Head of the Fountain—or Solomon's Cisterns;" they are of rude masonry, coated with strong cement within, and raised about twenty feet above the level of the plain; the largest is about twenty-two yards diameter, and ten yards in depth; they are covered with broad terrace walks; the water rises continually, bubbling up from the bottom to the brink, so as to keep them full; it must therefore be supplied by a spring communicating with the neighbouring

* Isaiah xxiii. 18.

† Deut. xxxiii. 24, 25.

‡ Genesis xlix. 20.

mountains. These cisterns supplied the ancient city with water, by means of a large aqueduct, of which there are considerable remains; the water is now used for turning a mill.

SEPULCHRE OF HIRAM.—About three miles further, there is a large monument or tomb, resting upon immense hewn stones, and the top stone of very large dimensions. The country people call it *Kabr Hairan*, “Sepulchre of Hiram.”

MONTE BIANCO AND ACHZIB.—The bold white promontory Monte Blanco, which is considered one of the roots of Anti-Lebanon, is crossed by a remarkably steep and precipitous road, the supposed work of Alexander the Great, formed in some parts of steps cut out of the rock with great labour, and called *Scalæ Tyrionum*. Between this promontory and Mount Carmel lies the beautiful plain of Acre, eighteen miles in length, and six in breadth, well watered, and of great fertility. The first place on the coast is *Zeeb*, the site of ancient Achzib, one of the cities of the tribe of Asher,* now a small hamlet, on a high ground, surrounded by palm trees.

ACRE.—The next place is the ancient city of St. John of Acre, the *Accho* of the Hebrews,† the *Ptolemais* of the Greeks, and named Akka by the Saracens. Acre has suffered greatly from the vicissitudes of war; it was taken by the Saracens in 636, by the Christians in 1104, by Saladin in 1184, and retaken by the Crusaders in 1191. The Christians held Acre for a century, until they finally surrendered it to the Saracens, who retained possession of it until 1517, when they were obliged to cede this important fortified city to the Turks. The town remained in a state of dilapidation until it was taken by surprise, in the middle of the last century, by the Arab Sheikh Daher, under whose good administration it recovered part of its trade; it was fortified and embellished by his successor, the infamous tyrant Djezzar Pasha, who erected a beautiful mosque and baths. In 1799 Acre acquired much celebrity by its successful defence, under the direction of the gallant Sir Sidney Smith, against the repeated and desperate assaults of the French, commanded by Bonaparte; and it became again the victim of war, when taken and nearly destroyed by our fleet, under Sir Robert Stopford, in 1840. Its remarkable situation, as the key of that part of the country, will always render it an important military post.

The town, which stands at the north entrance of a beautiful bay, of which Mount Carmel forms the south point, is small, and the streets are very narrow, as in all fortified places; the houses are built of stone, and very strong; the bazaars are good, arched over, and well supplied. The ruins of the cathedral of St. John, the tutelar saint of the place, erected by the Knights of Malta, and those of the cathedral of St. Andrew deserve attention. The only other traces of ancient times

* Judges i. 31.

† Ibid.

are a few broken columns of red and grey granite, and some stone balls lying about the streets. The population is about 2,000, of whom 120 are Jews, and one-half Christians. The Christians of Ptolemais were visited by Paul on his journey from Tyre to Cæsarea, when he "saluted the brethren, and abode with them one day."* The Roman Catholics have a Terra Sancta Convent, where travellers are lodged and boarded. Some trade is carried on in grain and cotton; the port can only be entered by small vessels, on account of its shallowness: but there is excellent anchorage at Khaifa, on the opposite side of the beautiful bay of Akka.

THE RIVER BELUS.—The river Kardakah, the ancient *Belus*, falls into the sea a little south of Acre; it rises out of the *Palus Cendivia* about six miles distant, and inundates the surrounding country for three or four months every year, in consequence of the mountain torrents that flow into it during the rainy season; while this injures the salubrity of the plain, it renders the banks extremely productive, especially in cotton. The bed of this river consists of most beautifully fine sand, and it is stated by Pliny, that the art of making glass was discovered accidentally by some mariners, who were boiling a kettle upon its banks. Its sand was used for ages by the glass manufactories of Sidon, and many other places.

THE RIVER KISHON.—Not far from the foot of Carmel, the ancient and celebrated river, *Kishon*, now called Makkatam, flows into the sea near the small town of *Khaifa*. This river is immortalized in the Song of Deborah and Barak,† whose enemies had been swept away by its rapid waters; they were also dyed red by the blood of the 850 prophets of Baal and of the groves, who were slain on its bank by Elijah, after he had miraculously brought down fire from heaven.‡ It takes its source in the mountains surrounding the plain of Esdraelon, and divides itself, as it approaches the sea, into several branches, irrigating and fertilising the land; when swollen by the heavy rains of winter it is quite impassable, and many have perished in attempting to ford it at such seasons. Khaifa, the ancient Calamon, is a small neat town on the south side of the bay of Acre, enclosed with walls, and surrounded by palm trees; the population consists of Moslems and Christians, with a few Jews. The anchorage, under the shelter of Mount Carmel, is excellent.

MOUNT CARMEL.—The bold precipitous promontory of Mount Carmel is the termination of a range of limestone hills, which commence at the plain of Esdraelon, and are about eight miles in length; the highest summit of the promontory is reckoned about 1,500 feet. The ridge of these hills, which is considerably lower, presents a variously shaped range of eminences, some of them rocky, and others covered with

* Acts xxi. 7.

† Judges v. 21.

‡ 1 Kings xviii. 40.

fertile soil. The glowing descriptions given in the Scriptures of these hills in former times, before the curse of God blasted "the excellency of Carmel,"* shows that their productiveness must have been wonderful, as is indicated, indeed, by the name Carmel, signifying "a fruitful field." The sides and summits of the whole range were covered with vineyards, olive-groves, and orchards of figs, almond trees, and pomegranates, forming a succession of most luxuriant and beautiful gardens. When Carmel was thus richly adorned with all the beautiful varieties of splendid fruit-trees, shrubs, and flowers, which abound in such a climate, it would not be an unsuitable emblem of the Church, as described in the Song, "Thine head upon thee is like Carmel."†

The rich pastures of Carmel are noticed in Samuel, with reference to Nabal, "whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats."‡ Micah alludes to the same fertility, when he describes the care of the great Shepherd in feeding his redeemed ones, "Feed thy people which dwell solitary in the wood, in the midst of Carmel;"§ and Isaiah illustrates the productiveness and beauty of the new earth, by saying, "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon."|| Amos likewise declares that sinners shall be found out of God, "though they hide themselves in the top of Carmel, * * * though they be hid from my sight in the bottom of the sea."¶

The scene, however, is woefully changed, for all that remains of this luxuriant vegetation is a few olive trees, growing a short way up the sides of the hills; while the summits, where the rock is not bare, are only covered with mountain shrubs and thorns of stunted growth. With the exception of a few good vines in the garden of the Convent, there is not a fruit tree to be found on Carmel, where Uzziah once "had his vine-dressers."** How fearfully has the curse of God been realized, when he declared "The top of Carmel shall wither."†† "Carmel and the flower of Lebanon languisheth."‡‡

It must have been on the side facing the sea, not far from the summit, that Elijah cast himself down upon the earth, and put his face between his knees, and told his servant to go up and look toward the sea, and made him repeat this proceeding "seven times," when, at the seventh time, the servant said, "behold there ariseth a little cloud out of the sea, like a man's hand."§§ It was on some part of the heights of Carmel that the same prophet gathered the thousands of Israel together, with the priests of Baal, and after challenging them, "How long

* Isaiah xxxv. 2.

§ Micah vii. 14.

** 2 Chron. xxvi. 10.

† Song vii. 5.

|| Isaiah xxxv. 2.

†† Amos i. 2.

§§ 1 Kings xviii. 43, 44.

‡ 1 Sam. xxv. 2.

¶ Amos ix. 3.

‡‡ Nahum i. 4.

halt ye between two opinions?" obtained in answer to his prayer, so miraculous a vindication of the majesty and honour of the God of Israel.

The Roman Catholics have, from time immemorial, had a monastery on Mount Carmel, which is the first seat of the order of Carmelites. It occupies one of the finest positions in the world facing the sea, a little distance from the summit, and in particularly salubrious air. The building is large and commodious, and strangers are comfortably accommodated. A cave is shown, under the altar in the church, in which Elijah is asserted to have dwelt. There are, as is usual in limestone rocks, many caves along the sides of these hills, with some rude buildings about them, formerly inhabited by hermits, and supposed to have been the "schools of the prophets." It was, probably, in one of these that Obadiah concealed the Lord's hundred prophets, and fed them on bread and water.*

ATHLETE—TORTURA—ZOKRA.—A few miles south of Carmel is a small town and castle, built upon a small rocky promontory standing out in the sea, called *Athlete*, or Castel Pellegrino, supposed to have been erected under the Greek emperors. The next place is a village called *Tortura*, on the site of ancient Doria, with a small port, from whence are exported corn, barley, and some cotton, the produce of the surrounding country, which is, however, only very partially cultivated. This is one of the towns out of which the tribe of Manasseh was not able to drive the Canaanites. About four miles further is the river *Zokra*, the *Flumen Crocodilon* of Pliny, said to contain small crocodiles, the descendants of those brought from Egypt as deities; but the fact requires confirmation.

CÆSAREA.—Kaiserieh, the site of ancient CÆSAREA, at one time the metropolis of Palestine, and long the seat of the Roman Government, is the next town on the coast, but it is now entirely deserted. It was built by Herod, twenty-two years before Christ, and called Cæsarea, after the reigning Emperor Augustus, but with the addition "of Palestine," to distinguish it from ancient Paneas, at the foot of Mount Hermon, also denominated Cæsarea Philippi. It afterwards received the name, under Vespasian, of Colonia Flavia. It is about fifty-five miles from Jerusalem, and thirty-five from Jaffa. During its glory, no city of Palestine, scarcely any of Syria, could vie with Cæsarea. Its marble palaces, theatres, and temples, looking towards the sea, struck the passing navigator with astonishment. Its temples rivalled that of Jerusalem; and its games, celebrated every five years, attracted a concourse of all the nations of the East. Plundered

* 1 Kings xviii. 13.

by Baldwin in 1101, and subjected to various turns of war and fortune, it was gradually deserted; and its materials have been employed in the ornament of modern capitals. Only a few remnants of marble walls and some porphyry columns remain scattered over its site.*

There are some remains of an immense mole that was carried a considerable way out in the sea to form an artificial harbour, there being no natural shelter along that part of the coast. It must have been a gigantic work. There are also two large ancient aqueducts, containing excellent water. It was at Cæsarea Peter gathered in Cornelius and his kinsmen, as the first-fruits of the Gentiles.† It was visited by Paul on his journey to and from Jerusalem, and it was there that, during his two years' imprisonment, he so eloquently defended himself before Agrippa and Felix against the Jews and their orator Tertullius.‡ Cæsarea was the scene of shocking cruelties during the heathen persecutions of the Christians.

APOLLONIA AND ANTIPATRIS.—Between Cæsarea and Joppa was the city of *Apollonia*, on the coast. In the interior, on the banks of the ancient river Konah (Brook of Reeds), stood *Antipatris*, a small town on the road from Cæsarea to Jerusalem, formerly called *Caphor Selma*: and which divided the tribes of Ephraim and Manasseh. It was rebuilt by Herod the Great, and named after his father, Antipater. Paul was brought hither after his apprehension at Jerusalem.§ The country from Joppa to Carmel is a flat plain, bounded to the East by the beautiful range of hills, which, running from south to north, divide the Holy Land into two parts. This plain was called Saron, or *Sharon*. It extends beyond Ramlah towards the country of the Philistines. There are, in fact, several plains of the same name, and it is uncertain which of them produced the celebrated roses.

COUNTRY OF THE PHILISTINES.

Our time did not permit us to visit the interesting country of the Philistines south of Jaffa; but I shall supply the deficiency by the following brief description of its present aspect, chiefly taken from Robinson's "Palestine and Syria:"—

"The tract of country lying between Jaffa and Gaza, westward of the mountains of Juda, and distinguished as the plain of the Mediterranean Sea, was the ancient territory of the Philistines, and included the five cities of Gaza, Askelon, Ashdod, Gath, and Ekron. This district still bears the name of Phalastin, and may be distinguished as Palestine Proper. Following the line of coast to the

* Murray's "Encyclopædia of Geography."

† Acts x.

‡ Acts xxiv. 25.

§ Acts xxiii. 31.

south, in the interval between Jaffa and El-Arish, the natural frontier of Palestine on this side, several towns remarkable in the history of the Philistines are still in existence, though all fallen from their ancient grandeur and importance. Some present nothing but their ruins. I shall enumerate them in the order in which they appear on the map.

“ASHDOD.—At one hour from Jaffa is Yabne, the ancient Jabnen, or Jamnia, still a considerable village. At four hours' journey, or about twelve miles, is Edzoud, the ancient Azotas, and the Ashdod of Scripture.* The route to it lies over an undulating surface, partially cultivated with grain, but much overgrown with thistles. The town stands on the summit of a grassy hill, with luxuriant pasture around it. This was one of the five Satrapies of the Philistines, who, when they had taken the Ark of God from the Israelites, brought it to Ashdod, and carried it into the house of Dagon, their god.†

“EKRON.—On quitting Ashdod, the traveller passes through the ruined village of Tookrair, situated on the top of a hill, fixed upon by some as occupying the site of Ekron, once a powerful city; but it was prophesied, ‘Ekron shall be rooted up;’ and therefore it is explained why a diversity of opinion should exist with respect to its site. The very name is missing. Its territory was the border of the land of Judea. When the ark of the Lord was transported from Gaza to Ekron, the inhabitants of this city were visited with a deadly destruction, and ‘the hand of God was very heavy against them.’‡ The five lords of the Philistines having then taken council together, resolved to send back the ark to the Israelites; it was accordingly placed on a new cart, drawn by two milch kine, who went the straight way, and did not stop until they reached Beth-Shemesh, the first town on the borders of Israel.

“ASKELON.—Crossing the bed of a river by a broad stone bridge, the traveller reaches in one hour and a-half the ruins of Askelon, to the westward of the road to Gaza, and near the sea,—another of the proud Satrapies of the lords of the Philistines, but at the present day without a single inhabitant within its walls! The prophecy of Ezekiel concerning this city is thus literally fulfilled: ‘It shall be a desolation.’ And what Zechariah said of it is equally true: ‘Askelon shall not be

* 2 Chron. xxvi. 6.

† Twice was Dagon found “fallen upon his face to the earth before the Ark of the Lord;” and the inhabitants being smitten with a sore disease, they removed the ark to Gath. There are no ruins.

‡ 1 Sam. v. 11.

inhabited.' Askelon was easily taken by the Crusaders, who strengthened the fortifications, but it was subsequently retaken by Salah'adin, who destroyed the works made by the Christians.

"GAZA.—At a day's journey and a-half from Jaffa is Gaza. It occupies the summit of a mount about three miles from the sea. This eminence is about two miles in circumference, and appears to have been wholly enclosed within the ancient fortifications, and, according to the ancient mode of warfare, must have been a place of considerable strength.* There are no antiquities of any consequence. In several parts of the town may be seen scattered columns of grey granite. The inhabitants are between 2,000 and 3,000, consisting of a mixed population of Turks and Arabs. The town, bereaved of its king, and bald of all its fortifications, is now governed by a Turkish Aga.† Here the caravans take in their supplies for their passage across the Suez. Gaza has about 500 looms, which manufacture coarse cotton for the neighbouring Arabs. The people collect from them the strong alkaline plants which grow in the saline and sandy soil, and from which a soap of superior quality is manufactured. Its main dependence, however, is upon the caravans to Sinai, Egypt, and Mecca, which entering here upon a long route where no provisions can be found, must lay in at Gaza a large stock of every necessary. When, occasionally, the Bedouin Arabs have plundered caravans, they bring their booty for sale to Gaza, and the most precious commodities of the East, such as pearls, jewellery, silks, &c., can be purchased from them for a trifle. Volney mentions the case of an Arab, who, viewing pearls as a vegetable substance, endeavoured to boil them, but finding this did not convert them into food, he was glad to dispose of them for the smallest remuneration. The dates of Mecca, and pomegranates of Algiers, grow in the neighbourhood of Gaza.

"DAIR—GATH.—Crossing the Wady Gaza, in one hour from the town, is *Dair*. At two hours more is Khan Younes (*Ilnysus*), situated on an eminence on the north side of the valley. This is the last village which pays tribute to the Pasha of Egypt. Two hours further is *Rapha*, anciently called *Raphia*. The site of *Gath*, the most southern city of the Philistines, as *Ekron* was the northern, is not known. When the ark of the Lord was brought to *Gath*, 'the

* It may have been to the top of the hill that Samson carried "the gates of Gaza, the two posts, bar and all,"¹ when the inhabitants, having closed the gates of the city, were lying in wait to take and kill him.

† "The king shall perish from Gaza." "Baldness is come upon Gaza." See Zech. ix. 5, and Jer. xlvii. 5.

¹ Judges xvi. 3.

hand of the Lord was against the city, with a very great destruction,* and a sore disease, until the ark was removed to Ekron.

"EL-ARISH, OR RHINOCULURA.—Passing over an undulating surface, in which grass and sand dispute the superiority, in ten hours the traveller arrives at *El-Arish*, supposed to be the ancient *Rhinoculura*, seated upon a slightly elevated rock, in the midst of drifting sands. Its substantial fortress, with the village hanging under its eastern front, has, it is said, a very imposing appearance. Cultivation here entirely ceases, and the water is slightly brackish. It is the last town on the Syrian side of the desert, and is held by the Pasha of Egypt."†

SUMMARY OF THE RECENT DISCOVERIES AT NINEVEH,
OF INSCRIPTIONS REFERRING TO SYRIA.

Syria and the country of the Philistines, as well as Judea, were often invaded by the Kings of Assyria, and the most authentic accounts of some of these wars are to be found in the pages of sacred history. New and more minute records of this portion of ancient history have, however, been recently exhumed by Major Rawlinson, from the ruins of Nineveh, where they have lain buried for ages. They contain the narratives given by the Assyrian sovereigns themselves of their various campaigns. These Heathen records are deeply interesting to the Christian student, because their marvellous agreement with the sacred narratives affords a valuable collateral testimony, if such were wanted, to the truth and authenticity of the Bible. The subject being one immediately connected with the regions of the East, I think the following summary of these important discoveries, extracted from a religious periodical, cannot fail to be acceptable to our readers:—

"The most recently published account of these discoveries will be found in a pamphlet, 'Outlines of History of Assyria,' by Major Rawlinson, published by Parker, of the Strand, written 'in great haste, amid torrents of rain, in a little tent upon the Mound of Nineveh.' These discoveries are, of course, imperfect and incomplete, but of the deepest importance to all students and expositors of the sacred Scriptures. Thus, many names of Assyrian kings, mentioned in Scripture, hitherto supposed to indicate different individuals, would seem to be merely titles

* 1 Sam. v. 9.

† Robinson's "Palestine and Syria," vol. i., pp. 20—24.

belonging to one and the same person ; like the title *Pharaoh*, in Egypt, long considered as the name of a family or dynasty. Major Rawlinson, according to the light already acquired, insists that the *Sargon* of Isa. xx. 1, is the same king as *Tiglath Pileser*, (*Tilgath* in Chronicles,) and also the same as *Shalmaneser* ; *Sargon* or *Sargina* being the individual name, while *Tiglath Pileser* is his title, and found connected with it, signifying worshipper of *Atagatis* [Targat] and *Assur*, while *Shalmaneser* may either be derived from *Shalman*, the Assyrian (see Hos. x. 14), and *Eser*, the god *Assur*, or from *Sallam Anu*, the likeness of *Anu*, i.e., Noah, which last title is found to be the second title of Sargon.

“ Upon all these points there is, of course, room for further research, but Major Rawlinson asserts that the recovered history of Assyria commences with the tenth century, B.C., and from that point there is an almost unbroken line of kings down to the capture of Nineveh, B.C. 606, that is, from about the time of Solomon to the Jewish captivity. Of all these discoveries none are so important and interesting as those which relate to *Sennacherib*. That king takes for his special titles ‘the subduer of kings,’ and ‘he who has reduced under his yoke all the kings of Asia, from the upper forest, under the setting of the sun (Lebanon), to the lower ocean, under the rising sun’ (Persian Gulf) : his conquests fully justify these titles, he appears to have been everywhere triumphant, *excepting at Jerusalem*, and this he has himself recorded.

“ His annals commence thus :—‘ In the first year of my reign I fought a battle with *Merodach-baladan*,’ (mentioned in Scripture as a cotemporary, 2 Kings xx. 12, 13, and Isa. xxxix. 1, 2,) and they go on to recount the defeat of that king and his flight, the capture of standards, chariots, horses, mares, cattle, camels, and mules, the rifling of his treasure-house of gold and silver in hoards, and the carrying off of his idols, women of his palace, all his chief men, &c.,—‘ by the grace of Assur, my lord, seventy-nine of the principal fortified cities of the Chaldeans, and 820 of the smaller towns I took and plundered.’ He then recounts other conquests near the rivers Tigris and Euphrates, among which are found mentioned *Teman*, *Kedar*, *Nebaioth*, and *the Hagarenes* of Scripture. He thus sums up the results of the year’s expedi-

tion. 'I carried off to Nineveh 208,000 men and women, 8,200 horses, 11,180 head of cattle, 5,230 camels, 1,020,100 sheep, 800,300 goats, altogether an enormous booty.' His second year was occupied by an expedition to the north and east, beyond Mount Taurus, and subsequently to Media. He was everywhere successful. The annals of his third year are deeply interesting. He thus chronicles them: 'In my third year I went up to the country of the K'hetta' [Hittites], used to designate the country lying between the Euphrates and the Mediterranean; 'Laliya, King of Sidon, had thrown off the yoke of allegiance: on my approach from Abiri he fled to Yeterad, which was on the sea-coast: I reduced his entire country. The places which submitted to me were *Sidon*, the greater and less, *Beth Sitta* [city of Olives], *Saripat* [Sarepta or Zarithat of Scripture], *Mahallat*, *Husuwa* [Tyre], *Akzib* [Ecdippa], and *Akka* [Acre].' He then relates the submission of all the kings of the sea-coasts, who repaired to his presence near Tyre, and among them mentions the Kings of *Sidon*, *Arvad*, or *Arphad Ashdad*, *Beth-ammon*, and *Edom*, all referred to in Scripture. 'Sitka, of *Ascalon*, who did not come to pay me homage, the gods of his house and his treasures, his sons and his daughters, and his brothers of the house of their father, I seized and sent off to Nineveh. I placed another chief on the throne of *Ascalon*, and imposed on him the regulated amount of tribute.' A most important record now commences. 'In the autumn of the year certain other cities which had refused to submit to my authority I took and plundered; the nobles and people of *Ekron* having expelled their king, Haddiya, and the Assyrian troops, who garrisoned the town, attached themselves to Hezekiah of Judæa, and *paid their adoration to his god*.' [Notice, the *gods* in the plural are mentioned everywhere else, but it is the *god* of Hezekiah.] 'The kings of Egypt also sent horsemen and footmen belonging to the army of the King of Meröe [Ethiopia] of which the numbers could not be counted. In the vicinity of the city of *Allakkis* [Lachish] I joined battle with them. The captains of the cohorts and the young men of the kings of Egypt and the captains of the cohorts of the king of Meröe I put to the sword in the country of Lubana [Libnah]. Afterwards I moved to the city of Ekron, and the chiefs of

the people having humbled themselves I admitted them into my service, but the young men I carried into captivity to inhabit the cities of Assyria. Their goods and wealth I plundered to an untold amount. Their king, Haddiya, I then brought back from the city of Jerusalem and again placed him in authority over them, imposing on him the regulated tribute of the empire; and, *because Hezekiah, king of Judea, did not submit to my yoke*, forty-six of his strong fenced cities and innumerable smaller towns which depended on them I took and plundered, but I left to him *Jerusalem*, his capital city, and some of the inferior towns around it.' [A faulty passage here.] 'The cities which I had taken and plundered I detained from the government of Hezekiah and distributed between the kings of *Ashdod*, and *Ascalon*, and *Ekron*, and *Gaza*; and, having thus invaded the territory of those chiefs, I imposed on them a corresponding increase of tribute over that to which they had formerly been subjected; and, *because Hezekiah still continued to refuse to pay me homage*, I attacked and carried off the whole population, fixed and nomade, which dwelled around Jerusalem, with thirty talents of gold, and 800 talents of silver, the accumulated wealth of the nobles of Hezekiah's Court and of their daughters, with the officers of his palaces, men slaves and women slaves. I returned to Nineveh, and I accounted this spoil for the tribute which he refused to pay me.'

"Major Rawlinson remarks upon this important passage: 'The value of this notice can hardly be overstated. It gives us the Assyrian version of one of the most important episodes of Scripture history; and, coloured, as we must expect to find it, in favour of the Assyrians, it still confirms the most important features of the scriptural account. *Jerusalem alone, of all the cities of Syria, did not fall under the arms of Sennacherib.* The Jewish and Assyrian versions of the campaign are, on the whole, indeed, strikingly illustrative of one another. Hezekiah, at an early period of his reign, while Sargina was still on the throne of Nineveh, 'had smote the Philistines even unto Gaza;' and it is probably this event which is described in the inscription as a defection of the *Ekronites*, for otherwise it is difficult to account for the fugitive Assyrian Governor being found in Jerusalem. In the fourteenth year of Hezekiah, or B.C. 713,

Sennacherib, having reduced the other cities of the sea-coast, turns his arms against Ekron, still held by the King of Judah; he was interrupted in his design by the advance of the Egyptians and Ethiopians, under *Tirhakah*, and he accordingly turned back to *Lachish* to engage with them. That Sennacherib did really defeat the Egyptians at Lachish may be inferred from 2 Kings xviii., verses 21, 24, as well as from various passages in the prophetic books. From *Lachish* Sennacherib proceeded to *Libnah*, where he executed his Egyptian prisoners, and where he was joined by Rab-shakeh, after the latter's unsuccessful mission to Jerusalem. (2 Kings xix. 8.) Sennacherib must now have made that foray upon the territory of Hezekiah noticed in Scripture (2 Kings xviii. 13): "He came up against all the fenced cities of Judah, and took them." The reason assigned by Sennacherib for leaving Hezekiah in possession of Jerusalem cannot, unfortunately, be made out in either of the copies of the inscription. It is certain, however, that Hezekiah still refused to submit; and as it is also evident, from the close of the tenth chapter of Isaiah, that the Assyrians approached very near to the city, the inference seems to be inevitable, that the capital could only have been saved by the miraculous interposition of the Almighty. Sennacherib's annals do not, of course, allude to a discomfiture produced by pestilence and panic; but the summary way in which he closes his account of the campaign, merely stating that he returned to Nineveh with the spoil, would be alone sufficient to indicate some disaster to his army. It is also important to add, that he was unable, during the following year, owing, apparently, to the severe check he had sustained, to undertake any operations of magnitude, and that, so far as has been yet ascertained, he does not appear at any subsequent period of his reign to have ventured to lead his armies across the Euphrates into Syria.'

"Our careless reading of Scripture, the cause of many difficulties, has given rise to the popular idea that Sennacherib was assassinated *immediately* upon his return to Nineveh, whereas the annals of a five years' reign, subsequently to his disaster at Jerusalem, have been found. Upon looking at the passage in 2 Kings xix. 36, it will be seen that 'he went and returned, and dwelt at Nineveh.' It is to be observed, however, that the

interest of these discoveries is by no means confined to the reign of *Sennacherib*, but they illustrate passages of Scripture referring to the reigns of *Pul*, *Esar-haddon*, *Menahem*, and other Assyrian kings mentioned in Scripture, and of *Manasseh*, and other kings of Judah and Israel.

“The name of the last sovereign of Assyria, in whose reign Nineveh was destroyed, B.C. 606, has been found, but the reading of it is at present conjectural. The titles which may be received with ‘*implicit confidence*,’ are those of Sargina (Sargon), Sennacherib, and Esar-haddon; we must wait patiently for the further unfolding of these most interesting disclosures.”

SECTION XI.

Jaffa—Its history and population—Education and schools—Agriculture and commerce—Journey to Jerusalem—The plain of Sharon—Ramlah and Lydda—The mountains of Judæa—Terrace cultivation and great fertility—Kirjath-Jearim—Valley of Elah, Kalonie—Approach to Jerusalem—Brief historical notices of Jerusalem—Jewish dominion—The temple of Solomon—The second temple—Dominion of Pagan Rome—Destruction of Jerusalem—Its rebuilding by Adrian—The Jewish Christian Church—The Gentile Christian Church—Pilgrimages to the Holy Land—Dominion of Christian Rome—Mohammedan dominion, and the crusades.

*Hasbeiya, at the foot of Mount Hermon,
June 23, 1849.*

MY DEAR SIR,—

I SHALL avail myself of our resting here for a few days, before crossing the Anti-Lebanon to Damascus, to send you, for the information of the Committee, some account of our proceedings since the last Report, which we forwarded on the eve of our departure from Beyrout. On our last day's journey to this place we passed the beautiful site of ancient *Dan*, the northernmost extremity of Palestine, and near the chief source of the Jordan. We have thus had the opportunity of observing the religious, moral, and temporal condition of the inhabitants of nearly all the principal places of this deeply interesting land, the scene of Immanuel's mighty labours of redeeming love, and of which the Psalmist has truly said, "Thy servants take pleasure in her stones, and favour the dust thereof."* I shall begin with an account of Jaffa:—

* Ps. cii. 14.

JAFFA.

ON a rocky coral shore, where navigation is attended with some danger, stands Jaffa, so conspicuous as the port of Judæa, and the only point of communication which David and Solomon had with the Mediterranean. At present, the port is one of the worst on that sea, being so encumbered with rocks and shoals that vessels can anchor only at a distance of a mile from the shore. There is, however, an ancient harbour, now choked up, which might be made to contain ships of 300 tons. Great antiquity is ascribed to Jaffa, even by heathen writers. In the middle ages it rose into fame from being chosen, as the nearest point to Jerusalem, for the landing-place of the great crusade under Richard Cœur de Lion and Philip of France. Jaffa continued the head-quarters of the Christians during that celebrated campaign. To the south extends the wide field of Askelon, where the arms of the Crescent sustained so signal an overthrow. Jaffa, from its situation, and two fine springs within its walls, might be converted into a very strong fortress. There is a convent of the monks of the Holy Land, a plain wooden building, close to the sea, where Christian travellers and pilgrims meet a hospitable reception.*

Jaffa is built on the sides of a conical eminence, close to the sea, and many of the streets, which are narrow and steep, are ascended by stone-steps. It is surrounded on the land side with Saracenic walls and towers. The houses, which are of stone, rise in terraces from the water's edge. The coast is dreary, consisting mostly of low and barren sand hills.

Jaffa (called also Yaffa, or Joppa) is a place of great interest, from its associations with sacred history. It is mentioned by Joshua as a part of the lot of Dan.† The timber procured from Mount Lebanon for Solomon's

* Murray's "Encyclopædia of Geography."

† Josh. xix. 46.

Temple was floated to that port.* There Jonah embarked for Tarshish.† There also Peter raised Tabitha from the dead, and resided many days in the house of Simon the tanner, the supposed site of which is shown by the sea-side.‡ It was at Jaffa, also, that, while praying on the house-top, he had the vision of the clean and unclean animals, and received the command to go and preach the Gospel of salvation to Cornelius the Gentile.§ It was in the harbour of Joppa that Judas Maccabeus|| burnt the Syrian fleet. There are, moreover, several traditionary reports respecting its fabulous history. Pliny asserts, that Noah built the ark at Jaffa; and that it was there Andromeda was chained to the rock, and Perseus washed his wounds, after delivering her from the sea monster. In modern times this town has acquired a dismal celebrity, as the scene of the cruel proceedings of General Buonaparte, in massacring his Turkish prisoners, and in poisoning his own soldiers sick of the plague, in order to prevent their falling into the hands of the Turks. The hospital occupied by the French soldiers is now the Armenian convent.

The population of Jaffa is reckoned at nearly 5,000, of whom less than one-fifth are Christians, and the remainder Moslems. The Christians consist of Greeks, Roman Catholics, Armenians, and Maronites, the first being the majority. There are also about a hundred Jews, for whose instruction the London Jews' Society maintain a lay-missionary agent. The Christians are here reduced to the same low condition, with reference to knowledge and morality, prevalent among the members of all the Eastern Christian Churches. Since the settlement, however, at Jaffa, of Dr. Assaad-e-Kayat, as English Consul, various improvements have taken place, which will tend, it may be hoped, to ameliorate their condition.

The education of the children had previously been much

* 2 Chron. ii. 16.

† Jonah i. 3.

‡ Acts ix. 36.

§ Acts x. 9.

|| 2 Macc. xii. 13.

neglected, there being only a few small schools in existence, badly conducted by ignorant priests. Dr. Assaad succeeded in persuading two or three of the more intelligent and liberal-minded priests to engage in this work, and they have now schools, attended by between 130 and 150 children, in which a very fair course of education is given. We found the Bible and prayer in daily use, and a good course of study carried on, consisting of reading, writing, arithmetic, some geography, and history. The instruction is given in Arabic and modern Greek, on the monitorial plan. The progress of the children, some of whom we examined, appeared satisfactory; several of the boys were very clever, and may hereafter be chosen as pupils for the Malta College. Dr. Assaad has succeeded in getting copies of the Ten Commandments, in large printed letters, hung round the school-room, including the entire *Second* Commandment against image-worship; this was a remarkable concession, the Second Commandment being always omitted by the Greeks. He has also prevailed on some mothers to send their girls to school together with the boys, which is a first step towards breaking down the habits of strict seclusion of Oriental females, which have led to the total neglect of their education.

Dr. Assaad has been diligent in the distribution of the Bible, having given away nearly 2,000 copies within two years, and he has found a great demand for it among all classes. Public worship is conducted every Sunday in his house, with the Church of England Prayer-book; it is attended by the English captains and crews in the harbour, by travellers, and generally by some of the natives. The natives are supplied with Bibles and Prayer-books in *Arabic*; and the Doctor tells them the chapters and passages in their own language, that they may follow his reading in English; or else he reads half the service in Arabic, when the natives are numerous, and the other half in English. Dr. Thomson, the American missionary, being at Jaffa the Sunday before our arrival, offered to

preach in Arabic, and Dr. Assaad having sent notice of this throughout the town, a considerable congregation of natives attended. He finds the better class of Mussulmans in Jaffa, very tolerant and enlightened; and several send their children to the school. Dr. Assaad practises as a physician, without payment; he is consulted by all the better classes, which he finds the means of greatly increasing his influence. The women, at first, objected to show their faces, allowing him only to feel their pulse; he has, however, overcome this prejudice, by persevering in refusing advice on such conditions, and by showing the Mohammedans a passage in the Koran, where it is stated that the physician is to take precedence of the man of religion. I visited with him a person of the better ranks, who was seriously ill, and witnessed the great respect with which he is considered.

The temporal condition of the people is on a par with their intellectual, and they exhibit an amount of ignorance in their industrial pursuits, and in all the concerns of domestic life, little raised above that of barbarians. Dr. Assaad is contributing to their improvement in this respect also, by his example and advice. Soon after his arrival he purchased, near Jaffa, about forty acres of land, almost barren, and of but little value; by means of irrigation and the application of other scientific modes of culture, he has, in the course of two years, converted this unproductive desert into a most flourishing and profitable farm; he has introduced upon it, with success, the best species of American cotton plant, and also the mulberry tree, and we saw a large building filled with silk-worms, spinning their cocoons; both of which productions are new to this part of the country. We counted five or six other kinds of produce on the ground, which returns three or four crops in the year. Such is the fertility of the soil under good management, and the genial nature of the climate, that mulberry trees of the *second year's* growth had stems as thick as a man's wrist.

Besides being a farmer, Dr. Assaad carries on business as a general merchant, and, through his exertions, there are vessels now trading direct between Jaffa and London, several times a-year; an undertaking which, heretofore, had never been thought of; he is, also, labouring to improve the sanitary condition of the town, an object hitherto wholly neglected in the East. Jaffa is, consequently, considered as a place rapidly rising in prosperity and civilization, since Dr. Assaad settled there. The clearing out and improvement of the harbour, which is contemplated by the Doctor, and is believed to be practicable, would be a work of the highest importance, Jaffa being the only seaport of Judea.

The foregoing details show in how many ways a native of the East, well trained-up in religious and secular knowledge, may successfully labour to raise up his countrymen out of their present state of degradation and misery. It has been one of the objects contemplated by the founders of the Malta College, to educate and send forth many natives qualified to follow the example of Dr. Assaad-e-Kayat. It has been seen that a knowledge of medicine will be particularly useful.

JOURNEY TO JERUSALEM.

The first part of the road from Jaffa lies through the plain of *Sharon*, which has already been mentioned, as extending along the coast from Gaza in the south, to Mount Carmel in the north. The soil of this plain, so celebrated in Scripture for its fertility, is composed of very fine sand, mixed with a certain proportion of gravel, which description of soil, when well supplied with water, produces under the heat of a southern sun, the most rapid and luxuriant vegetation. We had abundant proof of this, in the rich and fruitful gardens and orange-groves, fenced with formidable hedges of prickly pear (*Ficus Indicus*), which extend for a considerable distance in the vicinity of Jaffa. We observed particularly, numerous

beds of water-melons, a fruit justly celebrated, and much cultivated in the Levant, on account of its grateful and cooling properties; a slice of water-melon just brought out of a cellar, being as refreshing as a glass of ice-water. This kind of light soil is well known to be particularly favourable to the growth of flowers; the roses and lilies for which Sharon was formerly celebrated, must have been of surpassing splendour, when chosen by Solomon as the types of the beloved Redeemer: "I am the rose of Sharon, and the lily of the valleys."* Roses were no doubt grown in ancient times, for their use in perfumes; a sort of dwarf eglantine, is, however, the only rose now to be found. There are a few palm-trees in the vicinity of Jaffa, but they are generally scarce throughout Palestine, although used as the symbol and banner of the land; for the palm-tree is engraved on several of the Roman coins commemorating the conquest of Judæa. It was in this plain, Elijah "girded up his loins, and fled before Ahab."

This once fertile plain is now, however, but very partially cultivated, and thinly inhabited, ruined and abandoned villages meeting the view in every direction. When this state of desolation, under the misrule of strangers, is contrasted with the fact recorded in the Divine writings, of Sharon having been once a land "plenteous in goods,"† and dense in population, the mind is impressed with the solemn conviction, that it beholds the effect of the withering and fearful curse, "Your land, strangers devour it in your presence, and it is desolate and overthrown by strangers;" and again, "Sharon is like a wilderness."‡ "The cities are wasted without inhabitant, and the houses without man; and the Lord has removed man far away, and there is a great forsaking in the midst of the land."§ The following words of the same sure prophecy contain, however, a

* Song of Solomon ii. 1.

† Deut. xxviii. 11.

‡ Isaiah xxxiii. 9.

§ Isaiah vi. 11, 12.

cheering promise of the merciful restoration in the Lord's own time, of its former fruitfulness; "and Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me."*

RAMLAH.—The first place after Jaffa, is the small town of *Ramah* or *Ramla*, supposed to be the ancient Arimathea, the city of the wealthy Joseph, who provided a place of sepulture for our Lord after his crucifixion. It belonged to the tribe of Ephraim, and was three or four miles in circumference, but it is now reduced to a small village. The Franciscan monks of Jerusalem have a large convent there, for the accommodation of pilgrims. At a short distance from the town, is a lofty tower, called the Tower of the Forty Martyrs, from the top of which a magnificent view of the country is obtained. The prospect extends over the fertile and beautiful plain of Sharon, bounded on the east by the mountains "which are round about Jerusalem," and on the west by the Mediterranean, while it is open to the north and south.

LYDDA is distinctly seen a few miles off to the north, where Peter went to the saints, and, while residing there, healed Eneas.† It is a large village, and contains the ruins of a beautiful church, dedicated to the celebrated St. George. Further to the east, though not distinctly seen, is a place called EMMAUS, "Am was," which is not the Emmaus of Luke xxiv. 13, but the Nicopolis of the Romans; it is distant from Jerusalem about 160 stadia, upwards of twenty miles, while the distance of the Emmaus of Scripture, from the Holy City, was only sixty stadia, or threescore furlongs, nearly eight miles. Stretching out southward there is an extensive view of the plain of Askelon, and of the country of the fierce and warlike Philistines; while the nearer prospect is enriched by the beautiful and extensive olive-groves of Ramlah and

* Isaiah lxx. 10.

† Acts ix. 34.

Lydda, and the picturesque minarets, domes and towers, of these places.

About six miles beyond Ramlah, the plain terminates, and the "hilly country of Judæa" is reached, corresponding exactly with the description given of it by Moses to the Israelites :—

"The land whither thou goest, is not as the land of Egypt (watered by the Nile), but as a land of hills and valleys, and drinketh water of the rain of heaven; a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil and honey; . . . a land whose stones are iron, and out of whose hills thou mayest dig brass." *

THE MOUNTAINS OF JUDÆA.

This mountainous district is entered by the narrow pass of Babel Wady, or "gates of the plain." There are peculiarities in its physical aspect, common to all the mountains of Palestine, imparting to the scenery a highly picturesque, rich and interesting character, which is often noticed by the inspired writers.† The road winds among a range of

* Deut. viii. 7, 8, 9.

† PHYSICAL GEOGRAPHY.—The following is an outline of the geographical structure of the mountains of Palestine, taken from Dr. Robinson :—

"Jerusalem, now called by the Arabs, El-Kud, 'the holy,' and also by Arabian writers, Beit el-Muhdis, or Beit el-Muhaddas; the sanctuary lies near the summit of a broad mountain-ridge. This ridge or mountainous tract extends, without interruption, from the plain of Esdraelon to a line drawn between the south end of the Dead Sea, and the south-end corner of the Mediterranean, where it reaches down at once to the level of the Great Western plateau. This tract, which is everywhere not less than from twenty to twenty-five geographical miles in breadth, is, in fact, high, uneven table-land. It everywhere forms the precipitous western wall of the great valley of the Jordan and the Dead Sea; while towards the west it reaches down by an offlet into a range of lower hills, which lie between it and the great plain along the coast of the Mediterranean. The surface of this upper region is everywhere rocky, uneven, and mountainous; and is moreover cut up by deep valleys, which run east

hills, of no great elevation, many of them conical, or having rugged and abrupt ridges, and all separated by narrow glens, at the bottom of which, especially in the rainy season, flow limpid mountain streams. The ascent into these glens is sometimes very steep, and they succeed one another, winding in various directions, and differing considerably in width and elevation. But the most striking feature of these hills, which are of the limestone formation, is, that the concentric strata of limestone project horizontally along their slopes, so as to form a succession of numerous ledges, or natural terraces, rising one above another up to their summits; as many as fifty or sixty of these terraces may be counted in some of the highest hills, resembling the seats of an amphitheatre. Where the terraces are interrupted and incomplete, they have been built up artificially with great labour; rough stone dykes, or walls, have been carefully erected along the edges, to prop up the soil and retain the moisture. Most of these terraces are now uncultivated, the dykes, in many places, being broken down, and the soil washed

or west on either side towards the Jordan, or the Mediterranean. The line of division, or water-shed between the waters of these valleys, a term which here applies almost exclusively to the waters of the rainy season, follows for the most part the height of land along the ridge; yet not so, but that the heads of the valleys, which run off in different directions, often interlap for a considerable distance. Thus, for example, a valley which descends to the Jordan, often has its head a mile or two westward of the commencement of other valleys, which run to the western sea.

“ From the great plain of Esdraelon onwards towards the south, the mountainous country rises gradually, forming the tract anciently known as the mountains of Ephraim and Judah, until in the vicinity of Hebron, it attains an elevation of nearly 3,000 Paris feet above the level of the Mediterranean Sea. Further north, on a line drawn from the north end of the Dead Sea towards the true west, the ridge has an elevation of only about 2,500 Paris feet; and here, close upon the water-shed, lies the city of Jerusalem. Its mean geographical position is in lat. $31^{\circ} 46' 43''$ W., and long. $25^{\circ} 13'$ E. from Greenwich.”
—*Dr. Robinson's "Palestine,"* vol. i., p. 380.

away; the artificial terraces, also, are generally in a state of ruin; but in other places, the terraces are entire, and the soil has been preserved, enriched by ages of fallow.

We had full evidence of the unimpaired fertility of the soil, in the luxuriance of the wild trees, some of which are very large, and of the beautiful wild shrubs and aromatic flowers growing in these hills, displaying the richest colours, and emitting the delightful fragrance common to flowers of hot climates. Where the land is under cultivation, still greater proof of its remarkable fertility is seen in the rich olive and fig plantations, by which some of the villages are surrounded, while the houses often lie embosomed in beautiful gardens, well stocked with the pomegranate, the almond, the peach, the apricot, the citron, quince, and lemon, besides an occasional solitary palm-tree. The appearance of these gardens, when the trees are in full bloom, must indeed be of great beauty. In places where the valley widened, and the terraces increased in breadth, we observed some fine fields of barley. There are a few plains, of no great extent, between the ridges of these mountains, the principal of which are those of Esdraelon, Jericho, and Galilee.

Many of these hilly districts are now, however, almost wholly uncultivated, strong briars, thorns, and mountain brushwood, with patches of pasturage, constituting their chief verdure, where the soil has not been washed away; while the vine, in which they were formerly so rich, is seldom to be found. How true the words of the Prophet—

“The vine is dried up, and the fig-tree languisheth, the pomegranate-tree, the palm-tree, also, and the apple-tree, even all the trees of the field are withered.”* “With arrows and bows shall men come thither, because all the lands shall become briars and thorns.”†

The cultivation of the vine was, no doubt, neglected in consequence of the Saracens and Turks being forbidden

* Joel i. 12.

† Is. vii. 24.

the use of wine. Besides the great scarcity of the present population, the fact of their being nearly all foreigners, and of scarcely an Israelite being seen among them, as foretold in the above passage, is very remarkable, suggesting the question of "the stranger that shall come from a far land:"—

"Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? whilst the enemies thereof are scattered among the heathen, and dispersed throughout the countries? Because (answers the same inspired penman) they have forsaken the covenant of the Lord God of their fathers, which he made with them, * * * for they went and served other gods, and worshipped them, * * * gods whom he had not given unto them."*

The foregoing account of the geological construction of these mountains is interesting, because it is well known that the fig, vine and olive delight in a dry, stony soil, and thrive especially on limestone hills, the roots striking easily through the numerous fissures of this description of rock, which retain also the moisture; when the limestone itself becomes crumbled, either by the influence of the atmosphere, or the use of artificial means, it can be applied in various ways for the improvement of the soil. But such a country, in order to be rendered productive, requires the diligent labour of a much larger population than is needed in wide fertile plains. A great number of hands must be constantly employed in building up the terraces, or keeping them in repair, and the many details of garden cultivation require, also, more labourers than the ordinary tillage of a flat country.

These terraces were, in former ages, thickly planted with rich and verdant vines, which hung over their edges, intermixed with the shady fig-tree, the silvery olive, and the beautiful pomegranate, with its bright scarlet blossoms bursting forth from under its dark-green leaves. The vines were, also, frequently trained round fig-trees grown in the vineyards for that purpose, as described in

* Deut. xxix. 24, 25, 26.

our Lord's Parable of the fruitless fig-tree planted in a vineyard,* a practice continued in the present day. It is easy to conceive how the following glowing descriptions of the amazing fertility of this country in ancient times, when densely inhabited by God's chosen people, whose industry He largely blessed, should have been fully realized, and what a garden of delights it must have been:—

“Let us lodge in the villages; let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth.”† “Every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns.”‡

The Psalmist alludes probably to the mode of training the vine over the terraces by the words, “The hills were covered with the shadow of it,”§ and the density of the population is fully attested by Moses, when he declares, “and ye shall be left few in number, whereas ye were as the stars of heaven for multitude, because thou wouldest not obey the voice of the Lord thy God. ||

It was consolatory to feel assured that the wonderful luxuriance of these regions in the days of Solomon and David, before their fruitfulness and beauty had been blighted by the curse of God, is still to return; the soil and the climate have undergone no change, and the outpouring of the Divine blessing upon a large, industrious and God-fearing population is all that is required in order that the land may again become a rich and beautiful garden of the Lord. He “who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains,”¶—He who shut up the heavens for above three years, on account of the wickedness of King Ahab,** hath promised to his chosen people, “If ye walk

* Luke xiii. 6.

† Song vii. 11, 12.

‡ Is. vii. 23.

§ Ps. lxxx. 10.

|| Deut. xxviii. 62.

¶ Ps. cxlvii. 8.

** 1 Kings xvii. 1.

in my statutes, and keep my commandments, to do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.”*

The following are some of the prophecies justifying these happy anticipations:—“But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.”† “The mountains shall drop sweet wine, and all the hills shall melt.”‡

As we proceeded on our journey, we passed the miserable village of LATRUN, or Latroon, situated on a rocky hill in the wildest part of the defile which receives sometimes the same appellation; it has always been the resort of thieves, and, according to a monkish tradition, was the birth-place of the penitent malefactor who was crucified with our Saviour.

KIRJATH-JEARIM.—At the bottom of one of the valleys on our road we came to a beautiful village, with houses built of solid stone, called *Kareit-el-Aaneb*,—“City of Grapes,” by the natives, and Jeremiah by the Christians, from their supposing it to stand on the site of ancient *Anathoth*, the birth-place of the prophet, and where he wrote the book of Lamentations; this appears, however, uncertain. The village belongs to the family of a celebrated Arab Sheikh, named Abou Ghosh, and contains the ruins of an ancient Gothic church. Professor Robinson believes that this is the site of *Kirjath-jearim*, where the ark of the Lord remained for twenty years after it had been sent back to the Israelites by the Philistines, § until it was finally transferred by David, with great rejoicing, to Jerusalem.||

VALLEY OF ELAH.—The next valley, called Elah, or Vale of Turpentine, is believed to have been the scene of

* Levit. xxvi. 3, 4.

† Ezek. xxxvi. 8.

‡ Amos ix. 13.

§ 1 Sam. vii. 1, 2.

|| 2 Sam. vi.

the combat between David and Goliath, and the character of the locality renders this very probable. The hills on each side are steep, the ravine between them narrow, and a brook runs at the bottom. The two armies, therefore, encamped on each side, could easily hear each other hurling words of defiance, without engaging in personal conflict. When David accepted the challenge, he had to descend to the bottom of the glen and cross the brook, out of which he picked a few smooth pebbles for his sling, and to climb up the opposite side, to meet the giant.

KALONIE.—In the hollow at the end of this valley there is another small village, called *Kalonie*, or Caglione, surrounded with most fruitful and beautiful gardens, and only about three miles from Jerusalem. After this the mountains become particularly rugged, wild, and barren, and preserve the same appearance up to the walls of the Holy City.

APPROACH TO JERUSALEM.—We had the very sincere gratification of being welcomed on our approach to “the city of the Great King”* by our highly revered friend, the Bishop of Jerusalem, who had come out with Mrs. Gobat and their family to meet us. The sight of a Protestant bishop having spiritual rule on Mount Zion, and occupying the same chair in which St. James, the first Christian bishop, contended earnestly for the truth once delivered to the saints, was truly cheering, especially after the terrible proofs we had been witnessing of the deep spiritual darkness and death brooding over this most oppressed and desolate land. An ambassador of God’s holy truth may justly be considered to stand in such a situation as a light shining in the midst of intense darkness; and should not this circumstance be considered as a joyful sign that the day is fast approaching when God’s richest blessings, both spiritual and temporal, shall again be poured out, in accordance with his unfailing promise, upon his chosen land and people?

* Matt. v. 35.

The feelings experienced at the first sight of "the city of the Lord" are of a very mixed and conflicting character. The first impressions on beholding, in whichever direction the eye turns, except towards the Mount of Olives, sterility, ruin, desolation, and misery, are necessarily those of depression and disappointment; for this is no longer the "city that men call the perfection of beauty, the joy of the whole earth,"* where David and Solomon, in the fulness of their royal glory, reigned amidst its thousands; but it is Jerusalem "trodden down of the Gentiles, until the times of the Gentiles be fulfilled."† "Her gates are sunk into the ground; He hath destroyed and broken her bars."‡ "They have laid Jerusalem on heaps."§ "All her beauty is departed."|| And if it be asked, Wherefore these terrible judgments? the inspired penman answers,—Because "Jerusalem hath grievously sinned; therefore she is removed."¶

Other more solemn impressions, however, are those associated with the recollection of this being the scene both of Immanuel's greatest humiliation and sufferings, and of his most glorious triumphs. It was here that He so signally exhibited to men and angels his deep abhorrence of sin, and infinite love for the sinner. It was here that, having taken upon Himself to bear the whole weight of God's wrath against sin, He bruised the serpent's head, and, by his atoning death and glorious resurrection, "brought life and immortality to light." The apostle's description of the believer, as "sorrowful, yet always rejoicing," is the mixed frame of feeling awakened by contemplating the scene of these solemn transactions. We deemed it a high privilege to be permitted to tread the ground where "God, manifest in the flesh," had walked, and to say, "Our feet shall stand within thy gates, O Jerusalem."

* Lament. ii. 15.

† Lament. ii. 9.

|| Lament. i. 6.

† Luke xxi. 24.

§ Ps. lxxix. 1.

¶ Lament. i. 8.

BRIEF HISTORICAL NOTICES OF JERUSALEM.*

JEWISH DOMINION.—Jerusalem is first mentioned in Scripture under the name of Salem, or peace,† and is supposed to have been founded by Melchizedec, about the year B.C. 2020. It was afterwards taken by the Jebusites, the descendants of Jebusa, son of Canaan, who called it Jerusalem (vision, or inheritance of peace), and built the upper town on Mount Zion.‡ After its first capture by Joshua§ it was jointly inhabited, for about 500 years, by the Jebusites and the Benjamites, the latter being unable to expel the former from the upper town.|| It was not until the time of David that the Israelites obtained complete possession of the “Stronghold of Zion,” where the victorious monarch built a fort, and dwelt, calling it the “City of David.”¶ It presents the appearance of almost a natural fortification, and was correctly described by the Psalmist, when he said, “Jerusalem is builded as a city that is compact together.”** After Solomon, the city experienced many vicissitudes, flourishing under the good kings, and suffering under the bad. In the reign of Rehoboam it was taken by Shishak,†† King of Egypt, who carried away the treasures of the Temple. It was captured by Jehoash, King of Israel,‡‡ under Amaziah, and the Temple was again plundered of its vessels of gold and silver, and other treasures. The city was favoured, however, with some wonderful deliverances by the Lord, especially under Hezekiah, when, being besieged by Sennacherib, King of Assyria, his army, of 185,000 men, were smitten dead by a destroying angel, in one

* For the history of Jerusalem, see Josephus, Eusebius, Eutychius, Theodoret, Cyril, Gibbon, the Historians of the Crusades, Robinson’s “Biblical Researches in Palestine,” Poujoulat, “Histoire de Jerusalem” (Bruxelles).

† Gen. xiv. 18.

‡ Josh. xviii. 28.

§ Josh. x.

|| Josh. xv. 63; and Judges.

¶ 2 Sam. v. 9.

** Ps. cxxii. 3.

†† 2 Chron. xii. 9.

‡‡ 2 Kings xiv. 13, 14.

night. * It was ultimately destroyed, as had been foretold, and the inhabitants were carried into captivity, for the abounding iniquities of the nation, by Nebuchadnezzar, King of Babylon, during the wicked reign of Zedekiah, B.C. 588.

Jerusalem was enlarged after the Israelites had obtained complete possession of it, and was so greatly embellished by David, Solomon, and some of the succeeding kings, as to become one of the most magnificent cities in the world. The splendour of its temple and palaces has been celebrated in the most glowing language by the inspired writers, one of whom exclaims, "Glorious things are spoken of thee, O city of God." The Temple of Solomon, though its dimensions were not large, must have surpassed any building constructed either before or since, in the costliness of its materials, the beauty of its architectural proportions, and in the magnificence and exquisite taste of its ornaments. It measured, internally, 105 feet in length, and thirty-five in breadth, and stood 428 years. While the dimensions of the central building, containing the Holy of Holies, appear moderate, it was surrounded by three courts, the inner one for the priests, the next for the Israelites, and the outer one for the Gentiles; there were cloisters of marble, surmounted by numerous chambers round these courts, and the platform, on which stood the Temple, was higher than the level of the outer courts; so that the whole mass of buildings had a very imposing appearance. It was to the infinite number of chambers and apartments in the outer buildings our Saviour referred, when He used the beautiful words, "In my Father's house are many mansions." †

"The Temple itself comprehended the porch, the sanctuary, and the Holy of Holies. The porch was of the same width as the temple, —its depth, eighteen feet; the sanctuary was fifty-two feet long; and the Holy of Holies thirty-five feet square; the height of the main building was fifty-two feet, measured inside, but the external elevation, including an upper story, was 104 feet. The height of the porch,

* 2 Kings xix.

† John xiv. 2.

which formed a kind of tower, was 210 feet; along each side of the sanctuary ran an aisle, divided into three stories of small chambers, used as vestiaries, treasuries, &c. At the entrance of the porch stood the two pillars of brass, called Jachin and Boaz (*durability* and *strength*), about sixty feet high, with their capitals of richest workmanship. The area of the temple was about 3,820 feet in circumference, and was entered by nine magnificent gates, one of which, called 'the Beautiful,' was more splendid than the rest. The splendid veil, of the richest materials and brightest colours, which divided the Holy of Holies from the Sanctuary, was suspended on chains of gold; all the vessels, the candlesticks, 500 basins, and all the sacrificial utensils, were of solid gold. The great tank, or sea, of molten brass, seventeen feet and a half in diameter, was supported on twelve oxen of brass, three turned each way; there were ten large lavers of richly ornamented brass, supported on wheels; the works in brass were cast near the Jordan, where there was a stiff clay, adapted to the purpose.

"One of the peculiar and remarkable circumstances attending the construction of the Temple, which occupied seven years, was its being reared up in PERFECT SILENCE,—

'Like some tall palm the noiseless fabric grew.'

The timber, the stones, some measuring above twenty feet, and all the other materials, were hewn, cast, and fitted, so as to be put together without the sound of a single tool."

Jerusalem having been entirely destroyed by the Chaldeans, B.C. 588, was rebuilt after the return of the Jews from the Babylonish captivity.* The second temple, erected by Zerubbabel and Jeshua, was destitute, according to the Jews, of five remarkable appendages, which were the chief glory of the first temple,—the ark and mercy-seat, the Shechinah, the holy fire on the altar, which had been first kindled from heaven, the Urim and Thummim, and the spirit of prophecy. This second temple was plundered several times, and, having stood 500 years, was rebuilt by Herod with a magnificence approaching to that of Solomon's, Tacitus calling it "*Immensæ opulentix templum*." Herod began to build it about sixteen years before the birth of Christ, and in nine years and a-half it was used for divine service. It surpassed the first temple in glory,

* See Ezra.

not by reason of its structure, but as having been honoured with the presence of the Divine Saviour, as foretold by Haggai: "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace." *

Previous to the fatal wars of the Jews with the Romans, Jerusalem, according to Josephus, was situated on two hills, opposite to one another, with a valley between them. The loftiest of these (Zion) contained the "upper city," and the other, called Acra, contained the "lower city," which seems to have been the most considerable part of the whole. A third hill, Moriah, was occupied by the temple. As the population increased, and the city grew beyond its old limits, Agrippa joined to it a fourth hill, to the north of the temple, called Bezetha. The whole circumference of the city at this time was nearly four miles and a-half, but it is now reduced to two and a-half.

In the interval between its first destruction by Nebuchadnezzar, and the second by Titus, Jerusalem was captured several times, without being demolished. It surrendered to Alexander the Great, who, flattered by the High Priest going out to meet him at the head of a train of priests in their sacred vestments, treated the inhabitants with much kindness. † Ptolemy surprised the city on the Sabbath, when the Jews would not fight, and carried away considerable plunder, with numerous prisoners. It was visited by Ptolemy Euergetes, on his return from his conquests in the East, who offered many sacrifices, and made magnificent presents to the Temple. The Jews surrendered the city to Antiochus the Great; but Antiochus Epiphanes, having resolved to abolish the Jewish

* Haggai ii. 9.

† Josephus relates that Alexander recognised in the High Priest the figure which, in a dream, had encouraged him to extend his conquests to Asia, and that the High Priest informed him of the prophecies in Daniel, predicting his success.

rites, razed the walls of the city, built a fortress, and placed a statue of Jupiter in the Temple, causing the daily sacrifices to be discontinued. This led to the celebrated revolt of the Maccabees, in which Judas Maccabeus ultimately triumphed, and restored freedom to his countrymen. The Jews, quarrelling among themselves, applied to the Romans for assistance, when Pompey became master of the city. It was next taken by the Parthians, under Antigonius, who was, in his turn, deposed and put to death by Herod the Great. After the death of Agrippa, grandson of Herod, Judæa was reduced to a Roman province, when, in the reign of Vespasian, the Jews having revolted, the city was invested, and taken by Titus.

DOMINION OF PAGAN ROME.—The siege and overthrow of Jerusalem by Titus, A.D. 70, was truly terrific; first came pestilence, and then famine and the sword. Multitudes of Jews were collected in the city to celebrate the passover immediately before the siege began, so that, according to some historians, there perished during the siege not less than 600,000 of famine, and 1,100,000 by the sword, while 97,000 more were made captive.* The devastation of the temple and the city were complete; the former was burnt, and the walls of both were levelled with the ground. What an awful fulfilment, in little less than half a century, of our Saviour's prediction,—“For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.”†

* “His blood be upon us and upon our children!” the Jews had cried to Pilate, thirty-eight years previous. The young, with the women, were sold for slaves, and thirty might be bought for a piece of silver. There may be some exaggeration in the numbers stated by Josephus to have perished by famine.

† Luke xix. 43, 44.

The destruction of the city was not, however, total; for Josephus expressly relates,* that, by order of Titus, the whole western wall and the three towers of Hippicus, Phasäelus, and Mariamne, were left standing; the former as a protection for the troops that remained there in garrison, and the latter as a memorial to posterity of the strength of the fortifications which Roman valour had overcome. Titus stationed there at his departure the whole of the tenth legion, besides several troops of cavalry and cohorts of foot. Dwellings were required for these troops, and it is probable that some Jews and Christians took up their abode also among the ruins, constructing hovels with the materials at hand. Jerome remarks, that “for fifty years after its destruction, until the time of Adrian, there still existed remnants of the city.”† The Jews having revolted and been subdued under Trajan, precautionary measures were adopted by his successor, Adrian, for the quiet and security of Palestine; one of these was the dispersion of the Jews in colonies, especially along the northern coast of Africa; the other was the rebuilding of Jerusalem as a fortified place, and its colonization by Romans, under the name *ÆLIA CAPITOLINA*, which name it retained until the time of Constantine, when it recovered that of Jerusalem.

These proceedings of Adrian gave rise to a formidable revolt of the Jews, under the celebrated and mysterious leader, Barcochba, or “Son of a Star.” They, at first, were very successful, and it was only after a long and desperate struggle that Julius Severus, Adrian’s most distinguished general, succeeded in again capturing Jerusalem, and in finally overcoming the rebels at Bether, a city not far from Jerusalem, A.D. 135. Many thousands of the Jews were sold as slaves, and they were forbidden, under the penalty of death, to set their foot in the country around Jerusalem, except when, on the anniversary of the destruc-

* 1 B. J. vii., i. 1.

† Hieron. Epist. ad Dardanum, opp. edit. Mart. ii., p. 610.

tion of the city by Titus, they were subsequently permitted to purchase a transient view of the venerated spot, and to bewail their city and temple. Adrian erected a temple to Jupiter Capitolinus on the site of the Jewish temple, and the new colony was called COLONIA ÆLIA CAPITOLINA.

THE JEWISH CHRISTIAN CHURCH.—The Jewish Christian Church of St. James, called, also, of the Circumcision, had withdrawn to Pella, beyond the Jordan, before the siege of Titus; it returned to Jerusalem some time after the siege, under the direction of the venerable Symeon, its second bishop. This holy man was persecuted, and crucified by the Romans at an advanced age, because he was a Christian, and a lineal descendant of David. There was a succession of fifteen Jewish bishops between that period and the rebuilding of the city, by Adrian. After the death of Symeon the Church was almost continually distracted by schisms and heresies, arising chiefly from the speculations of the Gnostics. Under the influence, no doubt, of partiality to their ancient forms of worship, and of the power of habit, these Jewish Christians continued to adhere to the morning and evening sacrifices of the Mosaic ceremonial law; they disregarded the warnings of St. Paul against the further necessity of these observances, contained in his Epistles to the Galatians and Hebrews:—

“Wherefore the law,” says St. Paul, “was our schoolmaster to bring us unto Christ, that we might be justified by faith; but after that faith is come, we are no longer under a schoolmaster.”*—“Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be ye not entangled again with the yoke of bondage;”† “how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage.”‡

And to the Hebrews the Apostle especially writes concerning their sacrifices:—

“He (Christ) taketh away the first, that He may establish the

* Gal. iii. 24.

† Gal. v. 1.

‡ Gal. iv. 9.

second; by the which will, we are sanctified, through the offering of the body of Jesus Christ, once for all."*

There would be a manifest inconsistency in preserving a type, after the object of its institution had been fulfilled by the coming of the antitype which it symbolized;—the idolatrous sacrifice of the mass is only another form of the same Judaizing spirit, and there are excellent Christians in the present day, who, through their great love and veneration for everything Jewish, are in danger of being ensnared into some similar error.†

When the Jews were persecuted and banished by Adrian from the new city of Jerusalem (or *Ælia*), the Jewish Christians being confounded with the Jews, in consequence of their continued observance of the Mosaic ordinances, were compelled to retire again to Pella, where they ceased to be ruled by bishops, but continued to be known as a small sect, by the names of Nazarenes and Ebionites, until about the time of Constantine.‡

THE GENTILE CHRISTIAN CHURCH.—A new Christian Episcopal Church was then organized at Jerusalem, consisting mostly of Gentile Christians, whose first bishop was Marcus; there were twenty-three bishops of this

* Heb. x. 9, 10.

† The restoration of sacrifices has been advocated on the authority of Ezekiel's Vision of the New Temple, in the fortieth and following chapters. The sacrifices there mentioned are supposed to be intended only as commemorative; but this would be a complete violation of the literal meaning of the language, for they are termed "sin-offering," "trespass-offering," "burnt-offering," and their object is expressly declared to be, to "reconcile," "cleanse," and purge, him that erreth. (Ezek. xliii. 19 to 27; xlv. 20; xlv. 20.) Were they only meant to be commemorative, they would be called peace and thank-offerings. It would not be reasonable to reject, or modify the sense of passages of Scripture involving vital doctrine, and respecting the import of which Christians, in all ages, have agreed, on the authority of a vision so mysterious, that the greatest diversity of opinion prevails among commentators, with reference to its interpretation.

‡ See for further details on this period of history, "The Church of St. James," by the Rev. J. B. Cartwright.

Church, from Marcus to Macarius, up to the time of Constantine. For some centuries after the destruction of Jerusalem, the metropolitan see of Palestine was at Cæsarea, to which the see of Jerusalem was subject. A strong contest for supremacy was carried on between the two sees, until, in the fourth century, Jerusalem having acquired great influence and importance in the Christian world by the pretended discovery of the holy places, it was decreed by the Council of Chalcedon, A.D. 451, that Jerusalem should be the patriarchate of the three Palestines, while Antioch should retain the two Phenicias and northern Arabia. The principal Oriental Churches subsequently established Episcopal sees, as well as the Church of Rome, still in existence in the Holy City.

In the age of Constantine, and especially in that of Julian the Apostate, the Jews were again permitted to dwell in Jerusalem, and they were encouraged and assisted by the last Emperor in an attempt to rebuild their temple. But the edicts for their banishment were renewed by Julian's successor, and Jerome states, that in his time they were still forbidden to enter the city, except once a-year, to WAIL over their temple. It was not until the Moham-medan conquest that they were allowed the privilege, which they have enjoyed ever since, of settling throughout Palestine.

PILGRIMAGES TO THE HOLY LAND.—Jerusalem having been the scene of the most wonderful and glorious events attending the introduction and completion of the Christian dispensation, an intense desire to behold the Holy City was naturally excited in the hearts of Christians in every land where the Gospel of Christ had been promulgated; pilgrimages to Palestine commenced, consequently, early in the third century. This religious fervour was greatly increased after the pretended discovery of the cross and place of sepulture of our Saviour, in the fourth century; and Jerome relates that devotees

“streamed to Jerusalem from every part of the world ; so that the city was crowded with persons of both sexes, and of every class.”* The zeal for pilgrimages to the Holy Land reached its greatest height in the year 1000, in consequence of a widely prevailing belief that this was to be the year of our Saviour’s second coming, and of many fancying they saw in the disorder of the times warnings of the near approach of Antichrist. Princes, noble ladies, and large numbers of the common people found their way to the East, dressed in the garb of pilgrims. Robert, Duke of Normandy, father of William the Conqueror, and several German bishops, were among the devotees. The Mussulman rulers derived a considerable revenue from the zeal of the Christians, by making each pilgrim pay a piece of gold, as the price of his entrance into the Holy City.

DOMINION OF CHRISTIAN ROME.—After Jerusalem had remained for 300 years under the oppressive dominion of Pagan Rome, she assumed her station as the Holy City of the Christian world, and enjoyed complete peace and protection for 300 years more, under the rule of Christian Rome. During the latter period there was nothing remarkable in the history of her Church, except that she suffered in the purity of her doctrine and practice, from the contamination of the various heresies which prevailed in those ages. Subsequently, however, the devoted city was again doomed to be enslaved and cruelly oppressed for a longer and darker period by the followers of a false religion, from whose yoke she is not yet delivered.

MOHAMMEDAN DOMINION.—The Persians having invaded Syria, Jerusalem was taken, and the Church of the Sepulchre burnt by Chosroes II., A.D. 614, while the Patriarch Zacharias, with the supposed true cross, and many inhabitants, were carried away into captivity. The city was retaken A.D. 628, by the Roman Emperor Heraclius ; but it was again captured A.D. 636, by the Khalif

* Ep. xlix. ; ad Paulin. tom. iv., p. ii., p. 565. Ed. Mant.

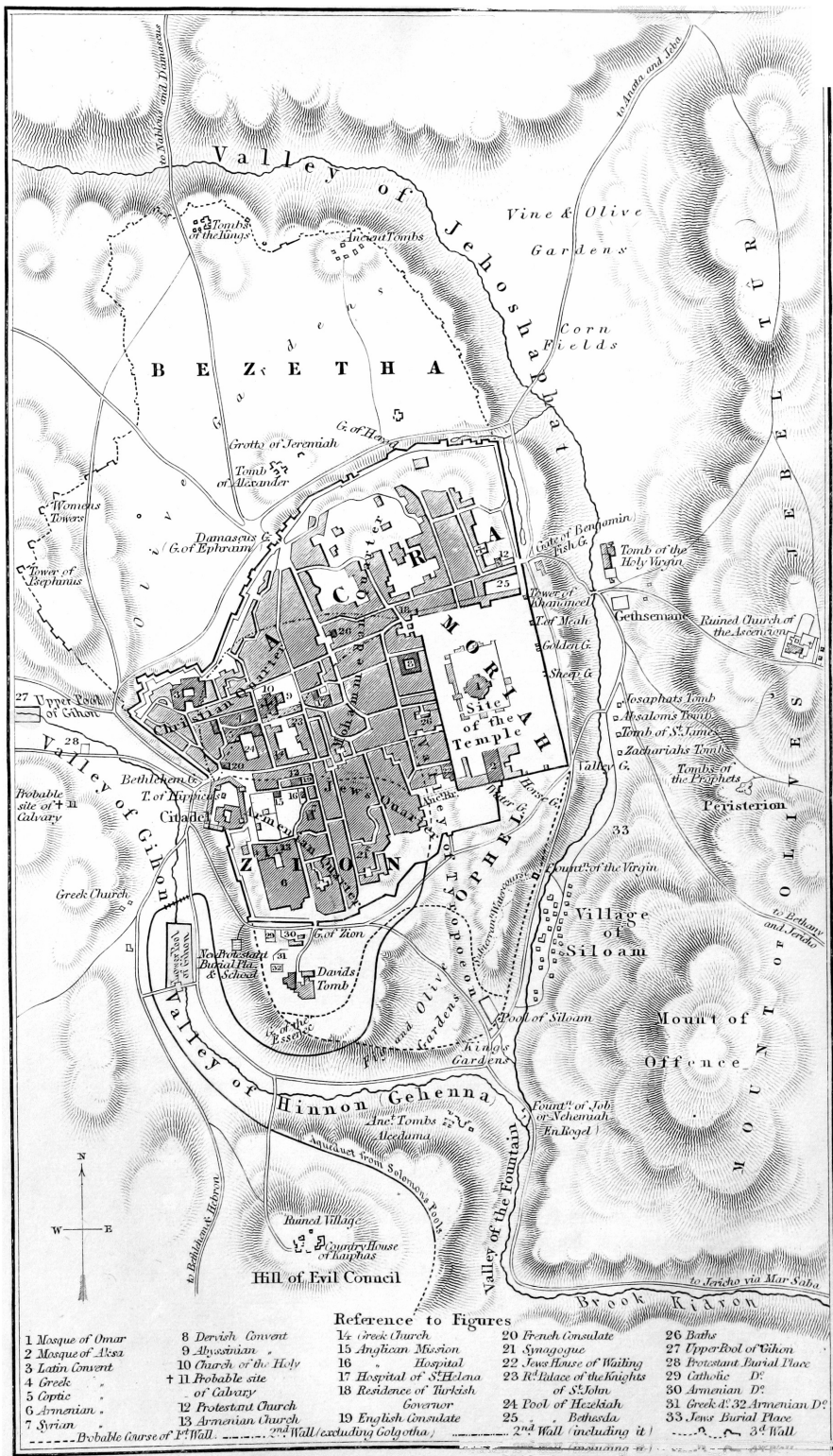
Omar, and remained for four centuries in the undisturbed possession of the Moslems. The fanatic Fatimite Khalif El-Hakim carried on a cruel persecution of the Christians in Egypt and Palestine in the tenth century, and it was to the desire felt by the Christian princes and people throughout Europe, of delivering their brethren in the East from oppression and avenging their wrongs, that the Crusades owed their origin. The first Crusade was undertaken A.D. 1097. Jerusalem was captured by storm by the Crusaders, A.D. 1099, and remained eighty-eight years in their possession; it was retaken by Saladin, A.D. 1187; was twice surrendered by treaty to the Christians, after which it reverted, A.D. 1244, to the Mohammedans, in whose hands it continued until A.D. 1517, when all Palestine passed under the sway of the Ottoman Empire, of which it still remains a province.

SECTION XII.

JERUSALEM.

Topography of Jerusalem—Walls and Gates—General aspect of the City—Population—Manufactures—Mount Zion, Castle of David, Protestant Church, Armenian Convent, House of Ananias, Tomb of David, House of Caiaphas—Mount Moriah, Turkish quarter, Abraham and Isaac, David and the Destroying Angel, Mosques of Omar and El-Aksa—Area of the Temple—Remains of Ancient Walls of the Temple—The Jews' Wailing-place, and remarks on their general aspect—The Tyropæon and Jewish quarter—Mount Bezetha, Pool of Bethesda—Mount Akra, Christian quarter—Church of the Holy Sepulchre—Via Dolorosa—Is the Church of the Holy Sepulchre erected over the tomb of Christ?—Ceremony of the Holy Fire—Are Church decorations, pompous ceremonies, symbolic rites, and elaborate music, helps to devotional exercises, &c.?

THE present city stands upon three hills, which now appear of less elevation than in former times, the narrow valleys between some of them having been partly filled up by the ruins of the ancient city. The highest and largest of these hills is MOUNT ZION, "the city of David," a bold and lofty rock, surrounded on three sides by a deep ravine (the valleys of Hinnom and Jehoshaphat), and on which were situated the strongest fortifications, and some of the finest edifices. To the east is Mount MORIAH, the site of the Temple of Solomon, and to the north Mount Akra. The ancient city, when it



had reached its greatest dimensions, extended to Mount *Bezetha* on the north, and probably, also, to the slopes of Mount Gihon on the west; these mountains are themselves surrounded by higher ridges, verifying the passage, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever."* The city thus occupies the summit and sides of a separate and distinct rocky elevation, and was always, as Bishop Gobat observed to us, more remarkable for its great natural military strength, than for the fertility of its site; while such localities in its immediate vicinity as Rephaim, Castiglione, the Mount of Olives, and Bethany, were always clothed with a beautifully luxuriant vegetation.

WALLS AND GATES.—The ancient city was defended by three lines of walls; there are distinct traces of the outer line, which included the wall raised by Agrippa, round the quarter of the city standing on the hill of *Bezetha*; the two other inner walls ran across the city from Fort Hippicus towards the temple; but no distinct traces of their course have yet been discovered. The gates through which there is admission are four; the Gate of Yaffa, or *Bethehem*, to the west; the Gate of Damascus to the north; St. Stephen's gate, opposite the Mount of Olives, to the east; on the south side the gate called *Zion*, or the Gate of the Prophet David. There are four gates closed up; one for foot passengers only, called the *Sterquiline*, or *Dung Gate*, because, in ancient times, it was used for casting out from the Temple the filth of the animals that were sacrificed;† but it has been closed up for the last fifteen or twenty years. Another small portal in one of the towers, called the Gate of Herod, or the "Flowery Gate," is also walled up. A third large and handsome double gateway, on the eastern side of the area of the Mosque of Omar, has been walled up for centuries; it is called the "Eternal, or Golden

* Ps. cxxv. 2.

† Nehemiah xii. 31.

Gate," and will be noticed hereafter. Robinson mentions a fourth gate, also closed up, adjacent to the south wall of the area of the mosque. The present walls only include half of Mount Zion, and do not reach beyond Mount Akra.

GENERAL ASPECT OF JERUSALEM.—The houses are heavy square masses, built of rough stones, and seldom more than two stories high. From the street nothing is seen but a plain wall and small entrance, the windows mostly looking into the interior court; the roofs are flat terraces or domes, as no timber can be procured, except from a great distance; they consequently resemble small fortresses, and give a most monotonous and heavy appearance to the city at a distance, the uniform flatness of the roofs being only broken by the few cupolas and minarets of the churches and mosques. The streets are narrow, ill paved, following a tortuous course, with many ups and downs, owing to the inequality of the ground; many of them are arched over, or covered with canvass stretched across, which increases the gloom of the labyrinth. The BAZAAR, or street of shops, is arched over and dark, and the shops are badly supplied with goods of inferior quality. This is the only part of Jerusalem where the population are to be seen collected together in any numbers; there is a total absence of the usual din and bustling activity of populous cities; and a death-like silence prevails in the deserted streets, except when broken by the solemn call of the followers of the false prophet to prayer, by the *Muezzins*, from the minarets of the mosques. One may walk for hours without meeting a living creature, unless now and then a wandering pilgrim, a cowled monk, a sickly beggar, or a fierce-looking, armed Bedouin of the desert. In addition to the gloom of the streets, they abound in every description of filth, beyond almost any other city in the East;—the dung of dogs, the sweepings of dirt and dust, the deposits of human ordure, are seen in heaps at the corners of almost every street, and the

gutters are full of deep mud and of loathsome off-scourings, especially near the Church of the Holy Sepulchre, so that the stench of the air is often most sickening, especially in hot weather. The prophet refers, probably, to this deplorable condition of the Holy City in the words, "When the Lord shall have washed away the filth of the daughters of Zion." *

Outside the gates, with the exception of a few goats and sheep straggling here and there with their keepers on the hills, and the approach of an occasional traveller, there is no appearance of the stirring life of traffic, and scarcely any, even, of animal existence: all is gloomy solitude. Well may the stranger from afar exclaim, "How doth the city sit solitary, that was full of people! How is she become a widow! She that was great among the nations * * * how is she become tributary!" "All her gates are desolate," "and from the daughter of Zion, all her beauty is departed." † The hand of oppression crushes her; she is captive and hopeless. At the period when Jeremiah, walking among her palaces, delivered these predictions, Jerusalem must have been a city of unrivalled beauty and splendour, judging from the following description of the Psalmist, written before the building of the Temple, and the other embellishments of Solomon:—"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King; God is known in her palaces for a refuge." ‡ When this glowing picture is contrasted with her present awful desolation, the mind is impressed with a thrilling conviction of the dreadful certainty with which all God's judgments must literally be fulfilled; truly hath He declared, "For I am the Lord, I will speak, and the word that I shall speak, shall come to pass." § To this general description of the desolate city I shall add some details respecting the amount of its population, and the present state of each of its separate quarters.

* Isa. iv. 4. † Lam. iv. 6. ‡ Ps. xlviii. 2, 3. § Ezek. xii. 25.

POPULATION.—The population of Jerusalem is very fluctuating, and no public registries of the inhabitants being kept, much uncertainty attends any calculation of their number. It has been variously estimated at from 12,000 to 18,000, and the average between these two amounts, viz., 15,000, is probably near the truth. The Mohammedans may be reckoned at 6,000, the Jews at 5,000, and the Christians at 4,000. The members of the GREEK Church form the largest Christian community, and amount to nearly 2,000 souls; they are all, except the monks, native Arabs, and have the privilege of performing the services of the Church in their mother tongue. There are eight convents for men, containing a hundred monks, who are Greeks by birth, mostly from the Archipelago, and speak only the Greek language. There are five convents for nuns, who are also foreigners. The Greek Church in the East is under the special protection of the Russian Government, from which it annually receives contributions in money.

The LATIN Christians are native Arabs, descended probably from converts in the times of the Crusades; their only language is the Arabic, and they live partly by carving crosses, beads, and images of saints, and partly on the charity of the convent. The Latin convent is occupied by Franciscans, who are called *Fratres Minores ab Observantia*; their number is between forty and fifty, half Italians, and half Spaniards; they take precedence of all the other monasteries in the East. The Latin population is reckoned at 1,100. The Kings of France have ever been the protectors of the Roman Catholics in the East. The ARMENIANS are not numerous, but their large monastery is considered the wealthiest in Jerusalem, and their church of St. James is richly decorated. They are mostly foreigners, and engaged in commerce. The COPTS, ABYSSINIANS, and JACOBITE SYRIANS are only few in number, compared with the other sects. The Christians pay taxes to the Turkish Government, collected by the superiors of

their respective convents, and they are often exposed to great exactions from the Government officials.

The population is annually increased at Easter by seven or eight thousand pilgrims, who are crowded into the convents and buildings annexed to them. If all the quarters were as densely inhabited as that of the Jews, it is calculated that the city at present could contain about 30,000 inhabitants; there are, moreover, many large spaces lying waste, or cultivated as gardens. When ancient Jerusalem covered twice the surface of ground occupied by the present city, and when the dwelling-houses were built several stories high, as is usual in fortified places, it could well hold the great multitudes who are said to have assembled there at certain periods.

MANUFACTURES.—The manufactures and exports of Jerusalem are chiefly limited to the articles carried away by the pilgrims. There are nine large manufactories of *perfumed soap*, great quantities of which are purchased by the pilgrims at Easter; a considerable quantity of *oil of Sesame* is made, and there is one large *tannery*. Crucifixes, models of the Holy Sepulchre, boxes, card-cases, rosaries, &c., are carved in olive-wood, in mother-o'-pearl,—and in the fruit of the Dom-palm, said to be brought from *Mecca*; they are also sometimes made of the stone with which Jerusalem is paved, or of the black shining stone of the Dead Sea, which emits on friction a strong smell of sulphuretted hydrogen, and is considered a preservative from the plague. There are, likewise, large mother-o'-pearl shells, from the Red Sea, carved with superstitious legends, which the Greek women wear as clasps to the zone, and which were in use by the Heathens as symbols of Astarte, the Syrian Venus. Necklaces and rosaries of the Mecca fruit, composed of ninety-nine beads, to answer to their ninety-nine attributes of the Deity, are eagerly purchased by the Moslem pilgrims.

Foreign merchants bring wares of various kinds for sale

among the pilgrims, so that Jerusalem resembles, during Easter, a great fair. Ship-loads of the above-mentioned relics, manufactured at Bethlehem and Jerusalem, are also exported for sale in Roman Catholic countries, each article receiving previously a blessing from the priests at the Holy Sepulchre.

MOUNT ZION.—“Walk about Zion, and go round about her; tell the towers thereof.”* The larger half of Mount Zion is not now inclosed by the city walls. The only buildings of any note on the portion within the city are the Castle of David, the new Protestant Church of St. James, and the Armenian Convent.

The Castle of David is the only modern “stronghold” remaining upon Mount Zion. The lower part of one of the towers is of great antiquity, the stones being very large, bevelled at their edges—a peculiarity of Hebrew architecture—and so firmly cemented together, as to be perfectly solid. This is considered, with great probability, to be *the tower of Hippicus*, described by Josephus as of one mass, and to have been spared by Titus, when the city was destroyed; these foundations not improbably date from the time of the Jebusites. The present building having been chiefly erected by the Italian *Pisans*, when the city was in the possession of the Crusaders, is sometimes called by their name. From one of the windows of the tower of Hippicus, looking north, travellers are shown the site of the house of Uriah, and an old tank, called Bathsheba’s bath, in a piece of ground attached to it; others suppose the lower pool of Gihon to have been the place where she washed herself.

The Protestant Church of St. James, is a Gothic building of moderate dimensions, and of a simple, chaste style of architecture; the British Consul’s residence adjoins it. The expense and difficulty in erecting it were much increased by the remarkable circumstance that it was found necessary to dig through heaps of rubbish, to a

* Ps. xlviii. 12.

depth of above fifty feet, before reaching the solid rock on which to lay the foundations; a considerable part of the modern town stands, in reality, upon the rubbish of the old. What a testimony to the minute accuracy of the prophecies, "Jerusalem shall become heaps."* "I will make Jerusalem heaps."† The exact correspondence of this peculiarity attending the destruction of the city, with the circumstances of its promised restoration, is not less striking, "The city shall be builded upon her own heap."‡ "And they that shall be of thee, shall build the old waste places: thou shalt raise up the foundations of many generations."§ The congregation of the Church of St. James, is summoned to public worship by the ringing of a hand-bell, from the terrace-roof of the Consul's residence. The Turks never employ bells, nor allow them to be generally used by Christians. Their ordinary call to prayer is by watchmen (Muezzin), from the minarets of the mosques, though the people are sometimes assembled by a man beating two pieces of wood together.

The Armenian Convent occupies a large space of ground on the summit of Mount Zion, and is in the handsomest quarter of Jerusalem. The accommodations for the Patriarch, monks, and pilgrims are very spacious, and have a large and good garden attached to them. The church, which is capacious and highly decorated, is believed to stand on the site where St. James the Elder was beheaded by Herod. Many of the wealthy merchants of Constantinople and other cities purchase, by handsome gifts, an exemption from the obligation of making a pilgrimage to the Holy City. Bishop Gobat, having accompanied us on a visit to the Patriarch and his bishops, we were very courteously received. There is a small chapel not far from the Armenian convent, supposed to occupy the site of the *house of Annas*, or Ananias, the High Priest of

* Mic. iii. 12.

† Jer. ix. 11.

‡ Jer. xxx. 18.

§ Isa. lviii. 12.—See description of the ruins of Ancient Samaria.

Jerusalem. A gate, called *Zion*, leads out of the town to the open half of Mount Zion; here stands a small mosque over a tomb, asserted by well-credited traditions, both of Christians and Moslems, to be the *tomb of King David*, of which Peter said, "His sepulchre is with us unto this day."* Christians are not, however, permitted to enter within the walls.

Part of this building is believed to have belonged to the ancient church of the *Cœnaculum*, erected on the spot where our Saviour partook of the last supper with his disciples. This was the first Christian Church in the world, where St. James the Less, called also the Just, was consecrated the first Christian Bishop, and held the first Christian Ecclesiastical Council. St. James the Less suffered martyrdom, by being cast down from the battlement of the Temple, at the instigation of the High Priest, Ananias, by the Scribes and Pharisees, who had placed him there, and desired him, in mockery, to tell them, "What is the gate of Jesus?" To which he answered, "Why do you ask me concerning the Son of man; he ever sitteth in the heaven, at the right hand of the Great Power, and will come in the clouds of heaven."

Not far from the mosque is a small Armenian chapel, reported to occupy the site of the *house of Caiaphas*. To the west of this chapel lies the Christian burial-ground, uninclosed. On proceeding to the edge of the rock, it is seen to be bounded, south, east, and west, by a deep ravine, with precipitous sides, to which it owed its great strength. All vestiges of the towers, strong walls, and palaces of the celebrated "city of David," have completely disappeared; that portion of the Mount, without the walls, on which it stood, being now laid out in fields, producing thin crops of barley, tobacco, and vegetables. The soil consists of stone and lime, mixed with earth, such as is usually found on the site of ruined cities; there are here and there a few stunted olive trees and wild thorn

* Acts ii. 29.

bushes, of the species called *nabk*, which is very abundant in Palestine, and is thought to have been that of which our Saviour's crown of thorns was made.

How truly has Zion lost all claim to her former exalted title, as the stronghold of majesty, power, and glory, and become "desolate," "the city of the dead." What overwhelming testimony does this hallowed spot hold forth to present and future generations of the sure outpourings of the wrath of God upon all who dare to rebel against his Sovereign authority! This was distinctly foretold respecting the Israelites, by his holy prophets, when twice they declared, "Therefore shall Zion, for your sake, be ploughed as a field."* Nevertheless, while the glory of man has been stained, and his works have been completely annihilated, the venerable rock on which they stood remains immovable—a most appropriate and deeply interesting emblem of the Lord our Righteousness, of whom it is said, by the inspired Psalmist, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever."†

MOUNT MORIAH has been the scene of some of God's most wonderful and merciful dealings with our fallen race, and its numerous associations with sacred history are intensely interesting. The earliest of these leads the mind back nearly thirty-eight centuries, to the time when Abraham, standing on this hill,

"Stretched forth his hand, and took the knife, to slay his son," *the type of the promised Redeemer*, * * * "and the angel of the Lord called unto him out of heaven, and said, * * * Lay not thine hand upon the lad, * * * for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

On this memorable occasion was the promise of the great Messiah renewed, by the angel declaring unto Abraham,—

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."‡

* Micah iii. 12; Jer. xxvii. 18.

† Ps. cxxv. 1.

‡ Gen. xxii. 10, 12, 18.

God's just and merciful dealings on the same spot with King David, B.C. 1012, next rise up before the imagination, when the Lord sent an angel to destroy Jerusalem by pestilence, because David had, in the pride of his heart, numbered the people,—

“ And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned, and done evil indeed; * * * let thine hand, I pray thee, O Lord my God, be on me, and on my father's house.”

And David having, at the command of Gad, the prophet, set up an altar unto the Lord, in the threshing-floor of Ornan, the Jebusite, who dwelt on Mount Moriah, and having offered burnt-offerings and peace-offerings, the Lord

“ Answered him from heaven by fire upon the altar of burnt-offering;” “and commanded the angel; and he put up his sword again into the sheath thereof, and the plague was stayed.”* “Then David said, This is the house of the Lord God,” and he commanded his son Solomon to build a house for the Lord, “exceeding magnificent, of fame and glory throughout all countries.”†

In this house, God, whom “the heaven of heavens cannot contain,”‡ dwelt between the cherubim, and morning and evening, for many generations, was slain the lamb, the type of the all-sufficient sacrifice of Christ, the Lamb of God, under a better covenant. When the time was fulfilled, and the kingdom of God was at hand, the ever-blessed Redeemer, standing in the same temple, on the great day of the feast, loudly proclaimed his mission,§ and figuratively foretold his death and resurrection, giving as a sign to the Jews, “Destroy this temple, and in three days I will raise it up.”|| After He, who was rejected of men, and wounded for our transgressions, had given up the

* 1 Chron. xxi. 27. † 1 Chron. xxii. 1, 5. ‡ 2 Chron. vi. 18.

§ John vii. 37, 38.

|| John ii. 19.

ghost on Calvary, with the triumphant declaration, "It is finished,"* the precious assurance that a new and living way was opened into the Holiest by the blood of Jesus, was confirmed by the rending of the vail of the temple in twain from the top to the bottom, amidst signs and wonders; for there was darkness over the land, "and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose,"† after the Saviour's resurrection.

Mount Moriah lies on the east of Jerusalem, between Zion and the Mount of Olives, and being almost exclusively inhabited by the Turkish portion of the population is called the *Turkish quarter*. The principal buildings upon it are the Mosques of Omar and El-Aksa, and the residence of the Governor of Jerusalem. There is a tradition that the house of the Governor stands on the site of the palace of Pontius Pilate—and it was from thence the staircase (Santa Scala), most absurdly pretended to be the identical one that led to Pilate's hall of judgment, was taken, which is now preserved with so much superstitious veneration at Rome, next to the Church of St. John of Lateran. The present building is near the site of the ancient fort Antonia, the castle mentioned in Acts xxi. 34—37, and xxii. 26, where St. Paul was confined; it is large and irregular, and adjoins the inclosure of the Mosque of Omar, an excellent view of which is obtained from its terrace roof.

The inclosed area on which the mosque stands, called El-Haram-Schereef, (the noble place of retirement,) is about five hundred and twenty paces in length, and three hundred and seventy in breadth; the walls of the city form its boundary on the east and south; the western side is inclosed by Turkish houses, occupied by the attendants on the mosques, and schools for children; and on the northern side are some houses, and a wall with three gates. There are several slender minarets in the area (a privilege confined to royal mosques), and it is beauti-

* John xix. 30.

† Matt. xxvii. 51, 52.

fully planted with cypresses, orange trees, mulberries, and other shrubs. This is a favourite place of resort with the Moslem ladies. A considerable portion of this area is supported by large subterraneous vaults, originally formed of fifteen rows of square pillars, measuring about five feet on a side, built of large bevelled stones. These structures, erected on the slope of Mount Moriah, for the purpose of forming a level area, extend further than is yet known, and were most probably the work of Solomon. There are several large cisterns beneath the area, and a fountain springs up from a great depth under the mosque, communicating with a Turkish bath, situated near the wall of the area.

In the centre of the area stands the celebrated mosque, founded by the great Caliph Omar, when he took possession of Jerusalem, A.D. 673. The site was, at that time, used by the Christians as a depository for the filth and offal of the city, by which they manifested their contempt for the Jews. The mosque was converted into a church by the Crusaders, but restored by Saladin to its original destination. It is called *SAKHRAT* by the Moslems, in consequence of a large mass of rough calcareous rock lying in the centre, held in extraordinary veneration, under the name of *Hadjar-el-Sakhrat*, "locked-up stone;" it is second in sanctity only to the black stone of Mecca,* because, among various other traditions, it is believed to have fallen from heaven—to have been the rock on which the angel of death sat when God, by commanding the angel to sheath his sword, stayed the pestilence He had sent among the Israelites, in consequence of David's presumptuous numbering of the people—and to have been the rock, also, from which Mahomet, after his night† journey from Mecca to Jerusalem, ascended up to heaven.

* See page 40.

† "One of these traditions is that it fell from heaven, when the spirit of prophecy commenced; that all the ancients to whom it was given, prophesied from it, and that on this rock sat the angel of death, who, upon David's inconsiderate numbering of the people, slaughtered until

Although the mosque is a beautiful specimen of light and elegant Arabic architecture, its splendour has been greatly exaggerated, and falls infinitely short of the conceptions to be formed, from the narrations of Scripture, of the magnificence and glory of the Temple of Solomon, the place of which it occupies. In the wall bounding the great area, on the side corresponding to the Mount of Olives, is a gate, believed to occupy the situation of the golden gate of Solomon's Temple, through which our Saviour made his triumphant entry from the Mount of Olives. But this gate is kept blocked up, owing to a prophecy or superstition among the Moslems, that it is through this gate the conqueror will enter, who is to overthrow their dominion in Jerusalem. When the gate was formerly open, the Armenian bishop, on the day of palms, followed by a procession, rode through it in triumph, seated upon an ass, in imitation of our Lord, but it has been shut since the Crusaders made their entrance into Jerusalem by the gates of Stephen and Damascus. On the south side of the inclosure is another mosque, named *El-Aksa*, of great antiquity, and held in high veneration, belonging to the sect Shafei; besides these mosques there are several small oratories, and a handsome marble fountain for ablutions.

'God commanded him to put up his sword again into the sheath thereof.' (1 Chron. xxi. 27.) At the time the prophets fled from Jerusalem, the stone wished to accompany them, but was prevented by the Angel Gabriel, who forcibly held it (the marks of the fingers still remain) until the arrival of Mahomet, who, by his prayer, fixed it forever to the spot. Mahomet, in the twelfth year of his mission, made his celebrated night-journey from Mecca to Jerusalem, on the Beast-el-Barak, accompanied by the Angel Gabriel, as described in the 17th chapter of the Koran, and having paid his devotions, ascended from this stone to heaven. The rock, sensible of the happiness, became soft, and the print of the prophet's feet remains to this day an object of great veneration to all true believers. (See Dr. Richardson's Account, beginning page 284, vol. ii.) Might not this have been a concession on the part of the artful Reformer to his followers, just abandoning their idolatry?"—*Robinson's Palestine and Syria*, vol. i. p. 288.

Christians and Jews are forbidden to enter these hallowed premises, under penalty of death, unless by special permission, which is scarcely ever granted. The fanatic Moslems would immediately surround and murder any one not holding their creed, whom they found within the gates of the inclosure; the English physician to the British hospital, Dr. M'Gowan, was assaulted and dangerously wounded, a few years since, though he only ventured within the precincts at the earnest entreaty of one of the Moslems residing there, to visit a dying Turk. How painful and humiliating to behold a place so sacred to every Christian heart—consecrated once by the name of the living God—Jehovah-Jireh*—and hallowed for ages by his presence between the cherubim in his holy temple—now trodden only by those who openly deny Him in his character of “God, manifest in the flesh,” and cast contempt upon his glorious work of redeeming love. What an instructive example does this furnish of the literal fulfilment of the following awful judgments, delivered by the prophet of God, about five centuries before their execution:—

“The Lord hath cast off his altar, he hath abhorred his sanctuary * * * he hath violently taken away his tabernacle, * * * he hath destroyed his places of the assembly.”† * * * “I will bring the work of the Heathen, and they shall possess their houses, and their holy places shall be defiled.”‡ * * * “The mountain of the house is become as the high place of the forest.”§

This referred, no doubt, to the fact, that the site of his holy sanctuary should be occupied by a temple resembling those erected by the Heathens in groves and forests on the hills.

REMAINS OF THE ANCIENT WALLS OF THE TEMPLE.—The present walls, inclosing the area, are believed to stand on the site of the ancient walls, and to be erected, in several parts at least, on the ancient foundations. A remarkable confirmation of this opinion was the discovery, by Professor Robinson, of the remains of an arch belong-

* Gen. xxii. 14. † Lament. ii. 6, 7. ‡ Ezek. vii. 24. § Mic. iii. 12.

ing to the bridge which, in ancient Jerusalem, connected Mount Moriah with Mount Zion, across the intervening valley, *Tyropæon*, and which is often mentioned by Josephus; the stones forming the spring of this arch are very distinctly seen projecting from the foundations of the western wall, at its south end—they are of enormous magnitude, and are carefully bevelled off at their edges,—which is the case with many of the stones in other portions of the inclosure; this is a reasonable proof of their being really the work of the Hebrews, and remnants of the outer wall of their temple; for they are wholly unlike the materials of which the city and its present walls are built, and do not belong to any modern style of architecture. In one part of the western wall, as many as ten ranges of these massive stones can be counted one above another, some twenty-four feet long, and three or four feet broad, and some eight feet square; they are of a white limestone, and worked with great skill. May not these be some of the stones to which the disciples called the attention of Jesus, saying, “Master, see what manner of stones and what buildings are here”?* The probability is in no way lessened by our Lord's prophetic reply, “There shall not be left here one stone upon another that shall not be thrown down;” for though the temple itself was completely pulled down, and the present mosque erected on its site, nothing is more likely than that these enormous stones may have been employed in the new constructions. Several attempts were made by the Jews to rebuild their temple, under the reign of Constantine, which were always frustrated; and it is known that the great preparations made for the same object by the Emperor Julian the Apostate, A.D. 363, from his opposition to Christianity, met also with a most signal failure, the workmen being compelled to abandon the design by an earthquake, a volcanic eruption, and a whirlwind.

THE JEWS' WAILING PLACE.—A little to the north of the ancient bridge there is a part of the wall, constructed

* Mark xiii. 1, 2.

mostly of these enormous stones, called the *Jews' Wailing Place*, where it has been their custom, for ages, to assemble every Friday afternoon, for humiliation and prayer. We found about twenty Jews, most of them aged, deeply engaged in reading or reciting portions of the Hebrew Scriptures, and in earnest prayer. Many were sitting in the dust, at the foot of the wall, while others were standing up, with their heads bent against the wall, kissing the stones, and fervently whispering, with sighs and tears, their supplications to the Lord, at the junctions of the bevelled stones, as if expecting their petitions would thus more easily be transmitted into the sacred inclosure, where the Lord once promised, "Mine eyes and my heart shall be there perpetually."* The stones, in some places, are worn smooth with the kisses and tears of the unhappy Israelites; there were a few Jewesses, covered with long white veils.

It was a deeply affecting sight, bringing to mind the prophet's lamentations:—

"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.†

And the complaint, also, of the Psalmist,—

"How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?"‡

We thought, also, of the children of Israel, when, by the waters of Babylon, they sat down and wept. But we remembered, above all, our blessed Saviour's deep anguish of soul, when, on surveying, shortly before his death, his beloved Zion, from the Mount of Olives, He so feelingly bewailed the obduracy of heart with which the Israelites had rejected his many proffers of pardoning love:—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"§

* 1 Kings ix. 3. † Lam. i. 12. ‡ Ps. xiii. 1. § Matt. xxiii. 37.

And then setting his seal to the many warnings of God's terrible judgments, previously delivered by his messengers the prophets, he added the awful words, "Behold, thine house is left unto thee desolate." This prophecy was literally fulfilled about forty years after, when Jerusalem, being destroyed by the Emperor Titus, was turned into a ploughed field, and the large majority of the Jewish population were subsequently driven from Palestine, and scattered all over the world.

GENERAL ASPECT OF THE JEWS.—We remarked, as other travellers have done, the almost total absence in Palestine of any manifestations of that love of music, and of that mirthfulness and joy for which the Israelites, in ancient times, were particularly distinguished; for Judea was truly the land of song; its sacred melodies must ever stand unrivalled; and the music of the Temple was more glorious, elaborate, and costly, than was ever provided by any forms of heathen worship. But the harp, the tabret, the loud trumpet, and cymbal, have disappeared from the land, the only sound of music, occasionally heard, being that of an Arab shepherd, playing on a pipe of reeds. The prophecies have been fulfilled, which declared—

"I will cause to cease the voice of mirth from Judah and Jerusalem."
 "All joy is darkened, the mirth of the land is gone, and all the merry-hearted do sigh; the mirth of tabrets ceaseth, the noise of those that rejoice endeth, the joy of the harp ceaseth."*

The general aspect of the unhappy Jews is that of timidity, and of a settled, habitual, intense sorrow: "they eat their bread with carefulness, and drink their water with astonishment;"† and though the soil be most favourable to the growth of the vines, they scarcely ever indulge in the use of wine, verifying thus the prophecy, "They shall not drink wine with a song."‡ It was predicted, by Moses, that, in consequence of their disobedience, they should live as slaves, wherever they were scattered, "The Lord shall give thee there a trembling heart, and failing of

* Isa. xxiv. 7, 8, 11.

† Ezek. xii. 19.

‡ Is. xxiv. 9.

eyes, and sorrow of mind.”* They may truly be said to have drunk “the cup of the wine of the fierceness of his wrath,” to the very dregs, for they have always been objects of deep hatred and contempt to their Moslem rulers, who have often cruelly oppressed them; and they have found in the native Christians still more bitter enemies than the Turks.

THE TYROPŒON, or *Valley of the Cheesemongers*, anciently Millo, is a hollow that marks the separation between Mount *Zion*, Mount *Moriah*, and the lower ridge, extending south from *Moriah* to *Siloam*, called *Ophel*; it runs from south to north, and then west, ending in the hollow that divides Mount *Akra* from Mount *Zion* and Mount *Bezetha*. The Tyropœon was, no doubt, much deeper and more distinct in former times, having been partially filled up with the debris of the ruins of the ancient city; nowhere can the great height of these heaps of ruins be so distinctly seen, amounting, in some places, to above one hundred feet. The sides of *Ophel* are very precipitous, and overhang the Pool of *Siloam* above sixty feet; on its ridge stood the tower called, in Scripture, *Ophel*. The hill is partly cultivated, and planted with olive trees. Some account of a visit to the Jews’ quarter will be given hereafter.

MOUNT BEZETHA is a low and gently sloping eminence, rising at the north-east corner of the city, and separated by a hollow of no great depth from Mount *Moriah* and Mount *Akra*. The city is believed to have extended to a considerable distance over this hill in the time of *Agrippa*, and distinct traces are found of the wall built by that Emperor; but a small portion, only, of *Bezetha* is included in the present walls. It is chiefly occupied by gardens of olive, fig-trees, and prickly pear. A monastery, now in ruins, dedicated to *St. Anne*, stood, according to monkish tradition, on the site of the house where the *Virgin Mary* was born;

* Deut. xxviii. 65.

and the pretended site of the house of Simon the Pharisee, in which Mary Magdalen became penitent, is also pointed out. The street running between Bezetha and Moriah leads to *St. Stephen's Gate*, so called because it was the gate through which they hurried him, when "they cast him out of the city;" and not far from the gate is a monument standing on the spot where he is said to have been stoned.

POOL OF BETHESDA.—Very near St. Stephen's Gate is a large deep dry reservoir, three hundred feet long, one hundred and thirty feet broad, and about seventy feet deep, generally considered to have been the Pool of Bethesda, but now used as a deposit for rubbish. At one end there are two arches, the entrances into dark vaults, which are believed to be the remains of the five porches. Dr. Robinson supposes this reservoir to have been a part of the trench of the Castle of Antonia, which stood on the north-west corner of the area of the ancient temple; but it is easy to reconcile this opinion with the fact of the previous existence, on that spot, of the Pool of Bethesda, and the probability of its having been included in the trench. There is undoubted Scripture evidence of the pool having been in the immediate vicinity of the temple, and near one of the gates of the city; it was here, probably, that the sheep were washed preparatory to the sacrifices of the temple, and this was the memorable scene of our Saviour's calling to the paralytic, "Rise, take up thy bed, and walk."*

MOUNT AKRA is the termination of the broad ridge or swell of land which lies at the head of the valley of Hinnom, and slopes down into the city, forming its north-west district; there is a considerable declivity from the outer wall down to the hollow in the lower part of the city, which separates Akra from Moriah and Zion; the whole ridge, within and without the city, has, in modern times received the name of *Mount Gihon*, though there be no trace of such

* John v. 8.

a hill in Scripture, or any other ancient history. The Greek, Coptic, Abyssinian, and Latin churches and monasteries stand on Akra, as likewise the church of the Holy Sepulchre, and Pool of Hezekiah. This district, being occupied mostly by Christians, is called the *Christian Quarter*. The GREEK monasteries and churches are dedicated to St. Constantine; the Patriarch usually resides at Constantinople, and has jurisdiction over Palestine. There are about a hundred Greek monks, thirty of whom live, in their turn, in the Church of the Holy Sepulchre, to perform the daily services. The convents are principally devoted to the accommodation and entertainment of pilgrims. The Abyssinian monastery was formerly under the rule of the Armenian Patriarch; but, by the order of the King of Shoa, its management has been transferred, within the last two years, to the jurisdiction of the Protestant Bishop of Jerusalem. This is a most happy event for Abyssinia, since the pilgrims, who annually come from that country, will, in future, receive sound instruction in the Word of God, instead of learning the superstitious traditions of the Fathers. The LATIN monastery of *St. Salvador* occupies the higher portion of Akra, in the north-west corner of the city; it is a large, irregular stone-building, with several wings, courts, and gardens. The monks are of the Franciscan order, and their usual complement is about forty. They have the government of the affairs of the *Terra Sancta* monastic establishments. They provide travellers and pilgrims with board and lodging, the remuneration for which is some voluntary contribution to the monastery. Not far from the monastery there is a large reservoir, of ancient construction, 240 feet long and 144 feet wide, believed, with great probability, to be the one mentioned in the Scriptures, as the work of Hezekiah.*

THE CHURCH OF THE HOLY SEPULCHRE is situated upon the ridge of Akra, below the Latin monastery, and near the pool of Hezekiah, on the locality supposed to

* 2 Kings xx. 20; 2 Chron. xxxii. 32.

have been the Calvary of the Jews. This church has long been an object of intense interest, attracting Christian pilgrims from every region of the world. It was erected by the Empress Helena, mother of Constantine, upon a site, supposed to have been the scene of three of the most solemn and wonderful events of the Gospel—the Crucifixion, the Entombment, the Resurrection. This church, which was twice at least destroyed in the wars with the Moslems, in the seventh and the eleventh centuries, was reconstructed by the Crusaders, nearly as it now stands, in the year 1190. It consists, properly, of three churches or chapels, connected together by walls and covered passages. The first and most extensive is the Church of the Holy Sepulchre. The rock in which the tomb was excavated, is allowed to have been almost entirely cut away, and that part which contains the sepulchre, now rises above the ground, in the form of a grotto. Immediately over the sepulchre, and completely concealing it from view, rises a small oblong chapel or shrine, cased with oriental alabaster, twenty feet in length, by ten in breadth, and about fifteen feet in height, surmounted by a small cupola, standing upon columns. The interior is divided into two compartments, the first an outer chapel, and the second, which can only admit two or three visitors at a time, contains the “new sepulchre;” an altar is erected over it, where it is pretended the body of our Redeemer was deposited by Nicodemus, after he had taken it down from the cross. Above the sepulchre a vast quantity of gold and silver lamps, the gifts of Christian sovereigns, are suspended and kept constantly burning. In the outer chapel a *slab of polished black marble*, about a foot and a half square, is shown as marking the spot where the angel sat, who announced to the women, “He is not here, for he is risen, as he said; come see the place where the Lord lay.”* In a dark chapel, behind the marble sepulchre, are two

* Matt. xxviii. 6.

recesses, cut out of the rock, said to be the tombs of Joseph of Arimathæa, and of Nicodemus.

The chapel of the sepulchre stands in the centre of a large rotunda, about thirty-five paces diameter, surrounded by sixteen pillars, supporting galleries, and covered by a dome, not unlike the Pantheon at Rome. Into this rotunda, open the chapels and churches of the various sects of Christians, which are represented here—the Latin, Greek, Armenian, Coptic, Syrian, Abyssinian, &c. The Latins and Greeks, between whom the most unrelenting and bitter hostility respecting the right of possession of the Holy Sepulchre has always existed, occupy different sides, the Greek Church being of greatest magnificence. The constant playing of the organ, during the services in the Latin chapel, is a great source of annoyance to the Greeks, who object to instrumental music in Divine worship. Previous to 1685, the Latins (Roman Catholics) were in undisturbed possession of the Holy Sepulchre; the Greeks then claimed the privilege of performing Divine worship in it, which often led to violent commotions between these rival sects. On the 12th of March, 1808, a great portion of the edifice was destroyed by fire, and the funds of the *Terra Sancta* being then very low, the Greeks, backed by their co-religionists, the Russians, defrayed all the expenses of reconstruction, and were thereby put in entire possession of the Holy Sepulchre, to the extreme vexation of the Latins. This controversy can scarcely yet be considered as finally settled—for it has very recently been the subject of long and angry discussions between the French and Russian representatives at the Ottoman Court, and caused the overthrow of the Ministry of Reschid Pasha.

In the entrance-hall to the church there is a slab of polished marble, said to cover the “*stone of unction*,” on which the body of our Lord was washed and anointed, and prepared for the tomb. In the centre of the floor of the choir of the Greek chapel there is a circle, which the

Greeks call the "navel of the world," imagining it to mark out the centre of the earth. There is nothing remarkable in the chapels of the Copts, Armenians, Georgians, Abyssinians, &c. The Latins have exclusive possession of a chapel, called the Chapel of the *Apparition*, in commemoration of our Saviour's appearing to Mary Magdalene, after his resurrection, to console her in her distress; near the door is an altar, in front of a *fragment of a granite column*, standing in a recess, asserted to be part of the identical pillar to which our Saviour was attached, during the *flagellation*. Going out of this chapel the *altar of the prison* is shown, where Christ was confined, whilst the preparations were making for his crucifixion. Immediately behind the choir is another altar, erected over the place where the soldiers are reported to have drawn lots for his garments; not far off is the chapel called *Impropere*, where a block of marble is shown as the one on which our Saviour sat whilst mocked with the ensigns of royalty, and buffeted by the soldiers. The other monuments shown are the tombs of Godfrey and Baldwin, the Latin Kings of Jerusalem; the spurs of the former are preserved. But more marvellous than all the wonders yet mentioned, is the tomb of Melchisedek!!

The two other churches consist of large apartments, one above, the other below. The lowest, which is reached by a descent of thirty steps, is called the church of the *Three Crosses*, or of St. Helena, where the three crosses are supposed to have been found by the above-named Empress. A rent is shown in the natural rock, said to be that produced by the earthquake at the Crucifixion. The upper church, called that of Mount *Calvary*,* is reached by nine-

* Golgotha is a Syriac word, meaning "Skull," in allusion to that of Adam, which, according to a tradition common in the East, after being received on board the Ark, at the time of the Deluge, was deposited by Melchisedek, grandson of Noah, on one of the hills on which Jerusalem was subsequently built. For this reason it is called, by the Arabs, Akranion, a word derived from the Greek Kranion, which is synonymous with the Latin Calvaria.—*Robinson's Palestine and Syria*, vol. i., p. 285.

teen steps—the floor forms a platform, forty-seven feet each way, and the church is divided by arches, into two compartments. In the inside one, a piece of Mosaic work marks out the spot where the nailing on the cross is said to have taken place. In the outer one is an altar, or marble slab, perforated, so that the holes in which the three crosses were fixed in the rock, and the “rent” made in the rock by the earthquake that occurred immediately after the Crucifixion, may be seen, but not touched.

Small apartments along the walls of these churches, both within and without, are occupied by monks, belonging to the different nations of the East and West, who are continually engaged in keeping two hundred lamps constantly burning, in carefully preserving every part of the churches clean, or in celebrating Divine worship. “From the arches above, where they nestle like pigeons,” says Maundrel, “from the chapels below, and subterraneous vaults, their songs are heard at all hours, both of the day and night. The organ of the Latin monks, the cymbals of the Abyssinian, the voice of the Greek caloyer, the prayer of the solitary Armenian, the plaintive accents of the Coptic friar, alternately, or all at once, assail your ears; you know not whence these concerts proceed; you inhale the perfume of incense without perceiving the hand that burns it; you merely perceive the Pontiff, who is going to celebrate the most awful of mysteries, on the very spot where they were accomplished.”

The church, when open to the public, is guarded by Turks, who sit within the entrance, on a raised divan, covered by mats and cushions, and exact a small tribute from all who enter. The presence of these soldiers has been found indispensable for the preservation of peace among the rival sects of monks and pilgrims, to the inexpressible disgrace of the religion they profess. A considerable traffic is carried on in the open paved court leading to the church in crucifixes, carved shells, beads, chaplets, and a variety of relics, &c., the vendors sitting on the ground; this reminded us of the sale of “silver

shrines for Diana, of Ephesus," which "brought no small gain unto the craftsmen."*

The street which descends from the church of the Holy Sepulchre towards St. Stephen's Gate, is called *Via Dolorosa*, "the dolorous way," being supposed to have been the street along which our Saviour was led from the house of Pilate, bearing his cross, to be crucified on Calvary. Nine places, or stations, are pointed out along this street, as being particularly hallowed by some of the occurrences attending this awful event:—

1st. An archway across the street, designated Arch of the *Ecce-Homo*, where Pilate is said to have brought the Lord forth to the people, saying, "Behold the man!"†

2d. The place where Christ turned round to the women who followed him with their lamentations, and, moved by the tears of his countrywomen, addressed to them the words, "Daughters of Jerusalem, weep not for me!"‡

3d. Where the Virgin, a witness of the trying scene, and overcome by the feelings of a mother, fell into a swoon.

4th. Where Christ falling down under the weight of the cross, the soldiers compelled Simon, the Cyrenean, to assist him.§ It is marked out by the broken shaft of a column, just where the lower city terminates.

5th. The dwelling of Lazarus.

6th. The dwelling of the rich man (Dives).

7th. The house from whence Veronica, or Berenice, issued, to present our Lord with a handkerchief, to wipe his bleeding brows.

8th. The Gate of Judgment, formerly the boundary of the city.

9th. Calvary, the scene of his crucifixion.

IS THE CHURCH OF THE HOLY SEPULCHRE ERECTED OVER THE TOMB OF CHRIST?

This important question, which has been very closely investigated within the last few years, is to be tested by two descriptions of evidence; the *Topographical* and the

* Acts xix. 24.

† John xix. 5.

‡ Luke xxiii. 28.

§ Luke xxiii. 26.

Historical. With regard to the *first*, the Scriptures state, that

“The place where Jesus was crucified, was nigh to the city:” * that he “suffered without the gate;” † and that “in the place where he was crucified there was a garden; and in the garden a new sepulchre; * * * the sepulchre was nigh at hand.” ‡

The distance from the Church of the Holy Sepulchre to the western entrance of the area of the temple or mosque of St. Omar is 1223 feet, or about 407 yards, and is easily walked along the *Via Dolorosa* in *five minutes*. The ancient city must, therefore, have been contracted in breadth in that part to incredibly small dimensions, since Calvary was situated outside the wall, reducing thus the distance to about three or four minutes’ walk. This objection has been answered, by stating that the “gate” mentioned in Scripture was that of the second, or *inner wall*, and not a gate of the outer wall. But the words of Scripture, “nigh to the city,” assuredly preclude the idea of Calvary being included withinside any part of the city. It is, moreover, justly argued, that Josephus distinctly testifies, that the second wall ran in a *circle* or curve, obviously towards the north, in which case it must, *of necessity*, have included the sites of the present church as well as the pool of Hezekiah. The attempts to establish any other course for this wall appear wholly improbable and unsatisfactory.

An attentive reading of the different narratives of our Saviour’s condemnation and subsequent passion, certainly conveys the impression that his proceeding from the Hall of Judgment up to Mount Calvary, “nigh to the city,” bearing his cross, surrounded by a great multitude, occupied a longer space of time than would a distance of only five minutes’ ordinary walking. It appears infinitely more probable that some place among the tombs, on the high ground of Mount Akra (called also Gihon), some little distance from the wall of the city, was the real situation ;

* John xix. 20.

† Heb. xiii. 12.

‡ John xix. 41, 42.

there would be ample room for the garden, and for the new sepulchre of Joseph. It may have been wisely ordered, as in the case of Moses, that the spot where Immanuel died, should be shrouded in oblivion, "and there is something pleasing to the mind in reflecting that the turf that was stained with his blood, and the rocky tomb where he lay, are left unprofaned by the followers of a blind and wicked superstition."*

The *historical* evidence, carefully investigated by the Rev. Dr. Robinson and Dr. Wilson, is of still less weight than the topographical—its chief facts are included in the following extracts from the Rev. Dr. Wilson's "Lands of the Bible :"—

"The amount of the testimony of antiquity seems to be briefly as follows :—From Eusebius it is gathered, that the Emperor Constantine was induced by motives, said to be of Divine suggestion, to set upon the search for the tomb of Christ. It had been covered with earth by the enemies of Christianity, and it was surmounted by the temple of Venus. On the demolition of the fane, and the removal of the earth on which it stood, the 'memorial of Christ's resurrection' was discovered. Its recovery, in these circumstances, was said to be miraculous. The order was given and carried into effect, that it should be purified and adorned with splendid buildings. Jerome, writing about sixty years after Eusebius, about the year of Christ 395, affirms that an idol had stood upon the spot from the time of Adrian. Subsequently, ecclesiastical historians and writers ascribe the discovery of the sepulchre and cross to Helena, the mother of Constantine. There is no doubt that the church of the Holy Sepulchre still covers the site which was selected by the Emperor and his mother.

"It appears certain, that, in the interval occurring between the Heathen erections and their destruction, the exact place of the sepulchre, had ceased, or almost wholly ceased, even in a general way, to be identified. That exact spot, not the whereabouts of Calvary itself, had been given over, to use the words of Eusebius, to 'forgetfulness and oblivion.' The discovery or 'invention' of 'the sign of the most sacred passion,' was a miracle so great, that the belief of it transcends all the natural capacity of human reason, as much as Divine things exceed those that are human.

"Respecting the alleged transactions of Helena, connected with

* "Narrative of a Mission to the Jews." P. 141.

the discovery of the sepulchre and the 'holy cross,' Eusebius does not mention her name in connexion with these discoveries; but Rufinus, Socrates, Sozomen, and Theodorus, and other subsequent writers, relate that the excavations about the site of Calvary were made by Helena (in 326); and that the discovery of three crosses, with the inscription in Greek, Hebrew, and Latin, beside them, was the result. The question to whom the crosses respectively belonged arose; and their efficacy in the working of miracles having been tried, on the suggestion of Macarius, Bishop of Jerusalem, that of the Saviour was distinctly and gloriously revealed. It healed a sick person to whom it was applied, while the others had no such power." *

The foregoing detailed description of the Church of the Holy Sepulchre has been given for the express purpose of convincing every reflecting and unprejudiced mind, that, with respect to most, if not all, of the places held up to veneration, as being the *real sites* of the various incidents attending our Saviour's passion, there is not a shadow of evidence in support of such assertions; but that they are pure fictions and absurd impostures, invented for the sake of "filthy lucre." The deluded fanatical pilgrims are frequently supplied, by the higher ecclesiastics, on paying a sum of money, with certificates of the pardon and absolution of their sins, on account of the merit of the journey they have undertaken. The only legitimate conclusion is that, since God is a God of truth, hating "whosoever loveth and maketh a lie," † he cannot behold the services offered up to him in this church with any but feelings of abhorrence. "The sacrifices of the wicked are an abomination to the Lord." The following narrative of the celebrated ceremony of the Holy fire, performed annually in this church, during Easter week, by the Greek and Armenian bishops, will afford an example of the truly impious and heathenish nature of the principles and proceedings of these apostate Churches:—

"*Saturday, April 3.*—We went about mid-day to see the function of the *holy fire*. This is a ceremony kept up by the Greeks and Arme-

* "Lands of the Bible," by Rev. Dr. Wilson, vol. i., p. 438.

† Rev. xxii. 15.

nians, upon a persuasion, that every Easter-eve there is a miraculous flame descends from Heaven into the Holy Sepulchre, and kindles all the lamps and candles there, as the sacrifice was burnt at the prayers of Elijah. (1 Kings xviii.)

“Coming to the church of the Holy Sepulchre, we found it crowded with a numerous and distracted mob, making a hideous clamour, very unfit for that sacred place, and better becoming bacchanals than Christians. Getting, with some struggle, through this crowd, we went up into the gallery on that side of the church next to the Latin convent, whence we could discern all that passed in this religious frenzy.

“They began their disorders by running round the Holy Sepulchre with all their might and swiftness, crying out as they went, *Huia!* which signifies, *this is he*, or, *this is it*; an expression by which they assert the verity of the Christian religion. After they had, by these vertiginous circulations and clamours, turned their heads, and inflamed their madness, they began to act the most antic tricks and postures, in a thousand shapes of distraction, sometimes they dragged one another along the floor, all round the sepulchre; sometimes they set one man upright on another’s shoulders, and in this posture marched round; sometimes they took men with their heels upward, and hurried them about in a most indecent manner; sometimes they tumbled round the sepulchre, after the manner of tumblers on the stage. In a word, nothing can be imagined more rude or extravagant, than what was acted upon this occasion.

“In this tumultuous frantic humour they continued from twelve till four o’clock: the reason of which delay was, because of a suit that was then in debate before the Cadi, betwixt the Greeks and Armenians; the former endeavouring to exclude the latter from having any share in this miracle. Both parties having expended, as I was informed, five thousand dollars between them, in this foolish controversy; the Cadi at last gave sentence, that they should enter the Holy Sepulchre together, as had been usual at former times. Sentence being thus given, at four o’clock, both nations went on with their ceremony. The Greeks first set out, in a procession round the Holy Sepulchre, and immediately at their heels followed the Armenians. In this order they compassed the Holy Sepulchre thrice, having produced all their gallantry of standards, streamers, crucifixes, and embroidered habits, upon this occasion.

“Towards the end of this procession there was a pigeon came fluttering into the cupola, over the sepulchre; at the sight of which there was a greater shout and clamour than before. This bird, the Latins told us, was purposely let fly by the Greeks, to deceive the

people into an opinion that it was a visible descent of the Holy Ghost.

“ The procession being over, the suffragan of the Greek Patriarch, he being himself at Constantinople, and the principal Armenian Bishop, approached to the door of the sepulchre, and cutting the string with which it was fastened and sealed, entered in, shutting the door after them; all the candles and lamps within having been before extinguished, in the presence of the Turks and other witnesses. The exclamations were doubled as the miracle drew nearer its accomplishment; and the people pressed with such vehemence towards the door of the sepulchre, that it was not in the power of the Turks, set to guard it, with the severest drubs, to keep them off. The cause of their pressing in this manner is the great desire they have to light their candles at the holy flame, as soon as it is first brought out of the sepulchre; it being esteemed the most sacred and pure, as coming immediately from Heaven.

“ The two miracle-mongers had not been above a minute in the Holy Sepulchre, when the glimmering of the holy fire was seen, or imagined to appear, through some chinks of the door; and certainly Bedlam itself never saw such an unruly transport, as was produced in the mob at this sight.

“ Immediately after, out came the two priests, with blazing torches in their hands, which they held up at the door of the sepulchre, while the people thronged about with inexpressible ardour; every one striving to obtain a part of the first and purest flame. The Turks, in the mean time, with huge clubs, laid them on without mercy; but all this could not repel them, the excess of their transport making them insensible of pain. Those that got the fire applied it immediately to their beards, faces, and bosoms, pretending that it would not burn like an earthly flame; but I plainly saw, none of them could endure this experiment long enough to make good that pretension.

“ So many hands being employed, you may be sure it could not be long before innumerable tapers were lighted. The whole church, galleries, and every place, seemed instantly to be in a flame: and with this illumination the ceremony ended.

“ It must be owned that those two within the sepulchre performed their part with great quickness and dexterity: but the behaviour of the rabble without, very much discredited the miracle. The Latins take a great deal of pains to expose this ceremony, as a most shameful imposture, and a scandal to the Christian religion; perhaps out of envy, that others should be masters of so gainful a business; but the Greeks and Armenians fix their faith upon it, and make their pilgrim-

ages chiefly upon this motive : and it is the deplorable unhappiness of their priests, that having acted the cheat so long already, they are forced now to stand to it, for fear of endangering the apostasy of their people.

“ Going out of the church, after the rout was over, we saw several people gathered about the stone of unction, who having got a good store of candles, lighted with the holy fire, were employed in daubing pieces of linen with the wicks of them and the melting wax ; which pieces of linen were designed for winding sheets : and it is the opinion of these poor people, that if they can but have the happiness to be buried in a shroud smutted with this celestial fire, it will certainly secure them from the flames of hell.”

The Turkish Governor of Jerusalem, with his suite, are usually stationed in the galleries, looking down upon the Bedlamite crowd of pilgrims with scornful derision. Many of the spectators in the galleries let down their tapers by cords, and draw them up when lighted. In the year 1838 there was a terrible riot in the church on this occasion, and Ibrahim Pasha, who was present, was obliged to call in a large body of his soldiers to restore order, which was not accomplished without the loss of many lives.

It was extremely painful and revolting to behold this wholesale profanation of the most hallowed localities, and impious desecration of the sacred events with which they are associated—to witness the gross delusions practised by a crafty and covetous priesthood, by means of “lying wonders,” with which they have for ages deceived the crowds of pilgrims annually frequenting the Holy City. These idolatrous exhibitions suggested the following inquiry :—

ARE CHURCH DECORATIONS, POMPOUS CEREMONIES, SYMBOLIC RITES, AND ELABORATE MUSIC, HELPS TO THE SPIRITUAL WORSHIP OF GOD ?

It has been generally, and perhaps not unnaturally, supposed, that the contemplation of the works of creation, the view of places once inhabited by eminent saints, or of the scenes of holy and wonderful transactions, such as Jerusalem, the Mount of Olives, Bethlehem, or Calvary,

were favourable to the excitement and growth of a spirit of holiness and prayer. It is from this persuasion that the practice of pilgrimages to the Holy Land and other places reputed sacred has originated. The decoration of churches with beautiful pictures, statues of saints, and richly ornamented relics,—the use of incense, or of solemn and attractive music, and the adoption of all the poetic imagery of a showy, sense-exciting ceremonial, have also been justified on the plea of being HELPS TO DEVOTION.

During my residence at Jerusalem, I became more deeply convinced than ever before of the complete fallacy of such a belief. I passed several hours every morning soon after day-break on the Mount of Olives, engaged in reading and meditation. I was surrounded by localities of the deepest and most solemnizing interest,—such as the Garden of Gethsemane, the Church of the Holy Sepulchre (supposed to stand on Calvary), the site of Solomon's Temple, Holy Mount Zion, the Valley of Jehoshaphat, &c. Such scenes might well be expected to have proved powerful helps to devotional exercises. In this expectation, however, I confess myself to have been disappointed. The local emotion arising from such scenes may have in it more of earth than of heaven,—more of human sentiment than of spiritual affection. The pure worship of God, “as a Spirit, in spirit and in truth,” requires the complete abstraction of the mind from all objects both of TIME and SENSE; but the more intensely interesting were the surrounding scenes, the greater difficulty did I experience in completely withdrawing my mind from their absorbing influence; for, by fascinating the thoughts and fixing them upon the *visible* things of earth, the surrounding objects rather tended to hinder that close and uninterrupted communion at a throne of grace with the *invisible* God of heaven, which alone is acceptable to Him, and beneficial to the believer's soul.

The mind of man cannot realize in its own strength the complete severance from all external and material objects

required in the exercise of prayer, because it became at the fall ALIENATED FROM GOD. It is the consciousness of this inability that has led to the adoption of a variety of auxiliary means, for the purpose of stimulating the devotional feelings in the performance of religious duties. But all such appeals to the carnal senses are only dangerous delusions. The Scriptures declare, that God, in his mercy, has provided one—AND ONLY ONE—way of access to Him, which is the HOLY SPIRIT, who is set forth as the author of prayer. “The Spirit also helpeth our infirmities, for we know not what to pray for as we ought.”* “No man can say that Jesus is the Lord, but by the Holy Ghost.”† “For through Him we both have access by one Spirit unto the Father.”‡ “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”§

The complete and sustained absorption of the mind in the purely spiritual worship of God has accordingly ever been felt by all experienced Christians to be a gift wholly unattainable, without the direct and special help of the Holy Spirit; and I found myself as entirely dependent upon the teaching of the Spirit of grace and supplication, for the exercise of prayer at Jerusalem, as in the icy regions of Russia, or on the burning sands of Africa. The thousand other helps to devotion, invented by cunning, ignorant, and superstitious priests, or proposed by sentimental religionists, are only *dangerous hinderances* to the true spiritual worship of God, binding down the mind more firmly to earth. I have said *dangerous hinderances*, because their inevitable tendency is to lead tens of thousands into the soul-destroying delusion of resting perfectly satisfied with acts of devotion in which the senses and the imagination alone are engaged, while wholly ignorant of that purely spiritual worship of the soul under the

* Rom. viii. 26.

† 1 Cor. xii. 3.

‡ Eph. ii. 18.

§ 1 Cor. ii. 14.

awakening of the Holy Ghost,—of that fervent service of the heart, without which the Bible emphatically declares all worship to be abominable to God.

Whenever a doubt is cast upon the all-sufficiency of the Holy Spirit, by resorting to human helps, His Divine influences are inevitably withheld, and the soul is left in its natural darkness. The vividness, moreover, of the impressions of material objects upon the imagination and the external senses, diminishes by frequent repetition. The first view of many of the holy places in Palestine, and especially Jerusalem, is intensely interesting and deeply solemnizing. I have heard, however, from residents, that they found the warmth of their first feelings greatly subside by constant familiarity with such scenes; while the Holy Spirit, being the infinite and inexhaustible source of spiritual light and life, His blessed influences can never fail. The use of material forms and symbols in Divine worship must, therefore, according to this law of our organization, ever create a tendency to cold formalism.

There is no subject of equal importance, as regards the spiritual regeneration of the Oriental Christian Churches, to the one considered in the foregoing remarks; for it is a melancholy truth, that the work of the Holy Ghost in quickening and sustaining the Divine life in the soul is almost unknown in the East, so that the Oriental Christians have no notion of spiritual agency apart from symbols, rites, and a formal ceremonial. The chilling and benumbing effects of this fatal error are painfully obvious in the general absence of the signs of vital religion, both in the lives of the people and in the services of their churches. Notwithstanding the more than ordinary provision of every description of symbolic and idolatrous help to devotion in the Churches at Jerusalem (the Protestant alone excepted), and especially in that of the Holy Sepulchre, the conduct of the large majority of pilgrim worshippers, priests and people, bears every indication of a blind, superstitious, carnal formalism.

An example of this has been given in the account of the ceremony of the holy fire, and the scenes transacted in this church at other times are so obviously characterized by a mere excitement of the feelings and propensities of the natural man, as to degenerate often into fierce strife between rival sects on the very spot where their Saviour is believed to have suffered a cruel and ignominious death for their sins,—an irreverence which provokes the contempt and disgust even of the Mohammedans. The truth of this statement is well exhibited in the following description of the religious ceremonies witnessed in this church, by the Rev. Dr. Wilson, a distinguished and devoted missionary, in India, of the Free Church of Scotland :—

“ The noise and bustle of the priests and people ; the levity and formality on the one hand, and the theatrical affectation of devotion and reverence on the other, of great multitudes of the pilgrims ; the idolatrous recognition, by nearly the whole masses, of the alleged sacred spots, and invocation of saints and angels ; the innumerable prostrations before images, pictures and ecclesiastics ; and the hope of pardon, indulgence, and merit, which was swelling the breasts of all who implicitly believe in the doctrine of their degraded Churches, made us feel as if we had been transported from Jerusalem, and carried back to the great land of heathenism (India), in which we have so long sojourned. More affecting scenes of superstition and delusion, we scarcely remembered to have seen in that dark land. Ezekiel’s chamber of imagery were their appropriate type.”*

There are, no doubt, some among the pilgrims who exhibit signs of more earnest devotion, carried sometimes to high fanatical excitement ; but while these may have a zeal for God, it is not according to knowledge, their services partaking of the nature of a meritorious work performed in part payment of the purchase of their redemption, instead of placing their sole reliance on the all-sufficient atoning sacrifice of Christ.

The unrenewed mind of man being indisposed to the pure spiritual worship of God, the priesthood of these ancient

* “ Lands of the Bible,” Rev. Dr. Wilson, vol. i., p. 450.

churches, regardless of the plain command of Scripture to seek for the teaching of the Holy Ghost, have laboured to lower Christianity to a level with our fallen nature, by presenting its great saving truths to the eye of sense, under the form of material symbols. That this idolatrous symbolizing system has invariably been destructive of spiritual religion and vital godliness, is signally demonstrated by the present decayed state of the ancient Christian Oriental Churches. How important, therefore, in the construction of Reformed Churches in those countries, to be careful to preserve scriptural simplicity in the Church services, and in all the forms of worship; and this caution may be the more needed, seeing that efforts are making in the present day to unspiritualize our own Protestant Church. The dangerous tendency of a sensual Church ceremonial, was clearly seen by St. Augustine; and the following excellent remarks of this most distinguished Father of the Eastern Churches on the subject, are entitled to attentive consideration :—

“ In regard to the enticements of pleasant scents, I am not solicitous. When they are absent, I want them not; when present, I do not refuse them, content to be without them entirely. So I think; but such is my miserable darkness, that I must not easily credit myself, because, what is within, generally lies hid, till experience evidence it. The only hope, the only confidence, the only firm promise, is thy mercy.

“ The pleasures of the ear have deeper hold on me. I find, even while I am charmed with sacred melody, I am led astray at times by the luxury of sensations, and offend, not knowing at the time, but afterwards I discover it. Sometimes guarding against this fallacy, I err in the other extreme, and could wish all the melody of David's Psalms were removed from my ears, and those of the Church, and think it safer to imitate the plan of Athanasius, Bishop of Alexandria, who directed a method of repeating the Psalms, more resembling pronunciation than music. But when I remember my tears of affection

under the melody of thy Church, at my conversion, with which I am still affected, I again acknowledge the utility of the custom. Thus do I fluctuate between the danger of pleasure, and the experience of utility, and am induced, though with a wavering assent, to own that the infirmity of nature may be assisted in devotion by psalmody. Yet when the tune has moved me more than the subject, I feel guilty, and am ready to wish I had not heard the music. See where I am, and mourn with me, ye who are conscious of any inward feelings of godliness. I cannot expect the sympathy of those who are not. Thou Lord my God, hear, and pity, and heal me.

“The pleasures of the eye, I find to entangle me from time to time. But thou deliverest me, sometimes without pain, because I fall into them gently; at other times with pain, because I stick in them.

“Another form of manifold danger is added,—a curious spirit, palliated by the name of knowledge. Surrounded as we are with objects, when can I say I am freed from this! What vehement temptations have I had from the enemy, to ask of thee a sign? But I beseech thee by our King, Jesus Christ, that as I am far from consenting to it, so I may be farther and farther. What a trifle diverts me from a thought of great importance; and unless thou quickly admonish me by the conviction of my infirmity, either to divert the thought by some serious meditations, or to despise it altogether, I should become absolutely dull. My life is full of these evils, and even my prayers are often disturbed, and while I apply my heart to thine ears, I am overborne by a torrent of vanities.”

The strictures of St. Augustine on church music, apply only to such scientific and intricate music, as that used in our cathedral services, which can only be performed by professional singers; these musical services are evidently remnants of the sensual ceremonial of Popery, and wholly at variance with the spirit of our Protestant Reformation. Scientific sacred music is listened to by a large majority of the congregation, as a sensual musical treat, rather than a devotional exercise, the attention being withdrawn from the sense of the inspired words, by the melody of the music.

This style of elaborate church music, has consequently never been found calculated to promote vital godliness, either in our cathedrals, or college chapels. These objections do not, however, afford any just reason for the total rejection of music in public worship; while avoiding the Popish error of treating man as ALL SENSE, we must guard against the opposite extreme of treating him AS ALL SPIRIT. The medium, in this respect, has been admirably observed, in the scriptural forms of worship adopted in our parish churches, where the simple and easy congregational singing, with the accompaniment of the organ, when well executed, is deeply devotional and edifying. The danger of material helps to devotion is perhaps less in the case of abstract thinkers, fond of metaphysical subtleties and not apt to materialize; but with the mass of mankind the reverse is the case, whilst even subtle minds are too prone to mistake the sentimental emotions of the imagination for the gifts of the Holy Spirit.

END OF PART I.

ERRATA.

- PAGE 12.—For “Makrizis,” read “Makriz.”
- 13.—For “Melekite,” read “Melchite.”
- 76.—For “finger,” read “fingers.”
- 104.—For “this heresy is probably,” read “these heresies are probably.”
- 116.—For “being surrounded,” read “being characterized;” for “differing as widely as possible,” read “and a manifest departure.”
- 120.—For “Appolinarian,” read “Apollinarian.”
- 250.—At the end, for “‘Dr. Wilson’s Lectures,’ p. 26,” read “American Missionary Herald, 1845.”
- 253.—For “Achrib,” read “Achzib;” for “Appollonia,” read “Apollonia.”
- 267.—For “Tortura, Zokra,” read “Tenturah, Zerka.”
- 310.—For “Protestant Church of St. James,” read “Christ Church.”
According to the original intention, the church bore the name of St. James, when we were at Jerusalem. The name was subsequently changed for “Christ Church” at the consecration.

